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BY

J. D. KINGSBURY.

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MEMORIAL HISTORY

OF

BRADFORD, MASS.

FROM THE EARLIEST PERIOD TO THE CLOSE OF 1882.

BY J. D. KINGSBURY.

HAVERHILL, MASS.:
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MEMORIAL HISTORY.

FIRST SETTLEMENT.

A little company of Yorkshire farmers appear in the untrodden wilderness of Agawam. The unbroken forest reaches from the Merrimack to the Naumkeag. There is only a little settlement at Ipswich and at Rowley. Across the river there is a little church under the hill, at the lower edge of Pentucket Cemetery. It is stockaded with clean and smooth poles sixteen feet high. Around that house of God are gathered the houses of the first settlers of Haverhill.

It is 1649—significant year—Charles I. is beheaded in front of Whitehall Palace. The free commonwealth of England rises to the full of its power. The colonies are inspirited by the news which came over the sea that the principles of civil rights and religious liberty are gaining the ascendancy. These Yorkshire farmers came over from the native land but a little time ago. They are now a part of the Massachusetts colony. Their leader also dies this year—the wise, charitable, scholarly, devout and intrepid Winthrop. His life, a strange contrast to the life of his dead sovereign, stands as the emblem of that imperial freedom which henceforth is to be the birthright of man. There has been a growth in ideas. We read it in the history of the House of Tudor and the House of Stuart. That longing and aspiration after freedom, that regnant power of conscience, that reverence for God which had become a holy passion, that intelligent, determined, invincible purpose, mingling with the principle of loyalty to the Divine law, asserting itself in the heart of the English nation is the Puritan element in history. It was the sublimest manhood

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in its contest with imperial power. It was the grandest heroism the world has ever seen in its exile and struggle on the rugged shores of the new world.

We celebrate to-day the growth of the Puritan idea. We go back to the year 1649 when the first settlers came. Twelve years before, a company of Yorkshire smiths and carpenters and farmers and weavers turn their thoughts toward the new world. They land at Salem, they settle at Rowley, sixty families. There is a pleasant little village down near the sea, where the great elms have cast a century's shade. The weavers have erected a mill, and have woven the first cotton in the colonies.

There walks among those colonists a man of devout spirit, great dignity of character and an indomitable will. It is Rev. Ezekiel Rogers, leader of the colony, pastor of the flock, a non-conformist, a man of wordly substance, of education and personal influence, type of the New England hero. He gathered the sixty families. He settles with his flock. They call it Rogers's plantation. It covers the territory now occupied by Rowley and Georgetown and Groveland and Boxford and Bradford. After the first season they change the name to Rowley, from their love to the old Rowley of York. They name one of their streets Bradford because that was the early home of some of them.

The settlement was made at first precisely where the present village of Rowley stands. Village lots were laid out according to the heads of the families and their ability to pay. The whole of the townships outside was held in "commons,"* which extended "five miles every way and not to be laid out to any person." This compact social life was a necessity. The country was infested with wolves and bears, and the lurking Indian was always ready to attack the defenceless.

*Every 1 1-2 acre house lot shall have 1 1-2 gates or *cow rights*.

"	2	"	"	"	4 1-2	"	"
"	3	"	"	"	13 1-2	"	"
"	4	"	"	"	22	"	"
"	6	"	"	"	45	"	"

In 1673-4 the "commons" were divided.—*Gage. p.* 138.

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The settlement on the Merrimack was an expansion of the little colony. The Hasseltines came over with Rogers. They were probably hardy, vigorous men with little education. John could not write his name. They were the pioneers in the movement for the larger growth on the western side. It was the pride of hope and expectation that the plantation might flourish from the river to the sea. These pioneers who have come into the valley of the river are looking for a home. There is a sunny spot, on the easterly slope of the pleasant grove which stands now, as then, near the site of the old town house and pound, where the soil is mellow, and the first flowers open and the early birds chant the first welcome to spring. Near that place they built the first house.

John and Robert Hasseltine and William Wilde. They are herdsmen. Rowley plantation has sent its herds into the forests, and these men, with flint-lock musket and ten foot pikes, guard them from the wolf and bear and the Indians who prowl in the wilderness. A little later they build houses at Indian Hill, the place where they afterwards built the minister's house and the church, and laid out the burial place. In a few years houses appear on the Merrimack.

It was a lonely region when those herdsmen came. They opened a little place among the oaks and pines. The rest was all wilderness. The herds are turned into the forest, a fence of poles and brush is raised round the extreme boundary. By degrees the clearings in the forest grow wider. The increasing herds gain better pasture. The English grasses appear on the uplands with richer green, and the fields of corn and wheat and barley give cheerful look to the new settlement. It is primitive life; none of the modern furniture in the house; no stoves, but the open fireplace and the Dutch oven and the iron spit, and the precious iron kettle, and never-to-be-forgotten pewter platter. The flax is growing in the

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field close by. There is a loom in the corner of the cabin, a spinning wheel and a quill wheel, a warping frame and scairns, a reel and swifts. After a while, Ann Hasseltine, the first bride of Rowley, will spread out her linen on the grass to whiten in rain and sun; and the thick warm flannel from the loom will be folded and laid away for winter use, for Robert will need it when the winter days come, and he must guard those herds in winter's cold as well as summer's heat.

Those three settlers were granted special privileges by the town of Rowley. The agreement was made with them, in accordance with the vote of the town, by Matthew Boyes, Francis Parrott, with the selectmen, Richard Swan, William Stickney, William Hobson, Samuel Brocklebank and William Tenney, names which afterwards appear frequently in the annals of Bradford. The agreement was at first made imperfectly. The above men were empowered to renew the covenant in 1652. It was as follows:

"Imprimis, That the Town of Rowley hath granted to the said Robert Haseltine,* John Haseltine and William Wilde, each of them 40 acres of upland, to be laid out to them as convenient as may be without the great prejudice of the town."

"2d. The said town of Rowley hath granted to the aforesaid parties, each of them, to have commons for 20 head of cattle, which said commons they shall have liberty to fence in, wholly or in part, as they see cause. Provided, that the town of Rowley doth declare that they did restrain them from liberty to erect any more than three tenements upon any part of the aforesaid upland or commons."

"3d. The town hath granted to each of them 20 acres of meadow and which meadow and upland shall be laid out to them when they claim it, unless some Providence of God shall hinder."

"4th. They have liberty to get, each of them, a thousand of Pipestaves yearly, for the space of seven years, which years began in 1649."

"5th. They have liberty on the commons to cut firewood for their families as also timber for building, and for fencing in of their ground, provided, that they are not to fall any fencing stuff within a quarter of a mile of the pasture fence."

"They are to be freed from all towne charges for the lands, houses, four

*This name is variously spelled in the records. The earliest spelling is Heseltine.

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oxen, and six cows and four calves, each of them such a quantity, during the space of seven years, begun in 1649; also they have liberty to keep swine."

"For and in consideration of all the aforesaid privileges, granted by the town of Rowley, to the aforesaid Robert, John, and William, and their heirs and assigns, they have covenanted with the said towne, for themselves, their heirs and assigns, sufficiently to look to the herd of cattle, that the towne of Rowley shall put into the pasture during the time of seven years. Provided the cattle be two years old and upward. Provided, also, the town shall give them 2*s.* by the day, for so much time as they shall spend about looking to said pasture."

"2d. The said Robert, John, and William doth covenant with the towne to provide convenient diet and lodging, at indifferent times, to any that the towne shall send to keep any herd there."

The boundaries enlarge; other families settle near; they push on to the river, farms are laid out, the fear of the Indians grows less. Rogers took great pains to secure the highlands above us which we call Head's Hill. By some mistake, that was not included in the original grant. Rogers had travelled through all this wilderness. He marked that beautiful swell of upland which catches the first rays of the morning sun. He had looked out through the oak trees from the highest point upon some of the finest river scenery in New England. He had fixed on that western slope as his boundary. It was laid out to Andover. When he discovered the mistake he went before the General Court and demanded it. But he was refused. He asserted his right, but to no purpose, and he left the court in passion, declaring he would lay the case before the elders. Afterwards he apologized for his hot temper but still maintained his right, and when the court understood that he would not relinquish, they gave him his desire. The incident shows the man. A stranger passing through Rowley asked him in the style of Puritan speech, "Are you the man that *serves* here?" "*Serves!*" said he, "I am the man that *rules* here." That man was not to be thwarted when he set his heart upon making the noble height his boundary toward the setting sun.

The laying out of lands in farms began after the first

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settlers had occupied the ground about ten years. John Haseltine takes up the lot which includes the west half of the village. His lower corner is where the road turns by Jacob Kimball's.* Robert, his brother, and Wilde are in partnership with him. Their meadow land is well known to this day as the Haseltine meadow. In 1658 Joseph Jewett has laid out to him the whole of "Bradford Neck," reaching to Corchitawick (now North Andover). One Glover settles near the "cove" by Lafayette Day's.

In 1671 the following lots were laid out below the farm of Glover:

To Joseph Chaplin,			35	acres	11	1-2 rods	wide at the river.
John Simmonds,	in right of	Widow Cooper,	42	"	12	"	"
Abraham Foster,	"	John Burbank,	37	"	12	"	"
John Simmonds,	"	Thomas Palmer,	36	"	14	"	"
John Simmonds,	"	Wm. Wilde and anoth.	66	"	27	"	"
John Simmonds,	"	Hugh Smith,	38	"	12	"	"
Jonathan Hopkinson,	"	Michael Hopkinson,	32	"	14	"	"
Samuel Boswell,	"	Wm. and J'n Boynton,	53	"	24	1-2	"
James Dickinson,	"	Thomas Dickinson,	57	"	23	"	"
Deacon Jewett,	"	John Spoforth,	95	"	31	1-2	"
Mrs. Kimball, Boston,	"	John Remington and Geo. Kilborn,	102	"	30	"	"
James Canada and James Barker, Jr.	"	James Barker, and William Stickney,	111	"	33	1-2	"
John Boynton,	"	William Scales, and Richard Wicom,	93	"	26	"	"

These lots covered the land between Head's Hill and the Haseltine farm and the persons to whom these lands were laid out were the first settlers of the town above the village. Below the village four lots were laid out the same year:

To John Watson,	in right of	Thomas Abbot,	50	acres	11	rods	wide at the river.
Widow A. Mighill,			215	"	72	"	"
Thomas Kimball, (number of acres not known).							
Widow Ann Hobson,			260	"	44	"	"

Thomas Kimball was the man who was killed by the Indians. Dr. Perry says his house was on the road to Boxford, by which he means a road leading from what is now South Groveland to Boxford. The Indians were

* Wilde after a few years sold out and went to Ipswich where he died in 1662. He sold part of his land to the Haseltines and the rest to George Hadley.

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on their way to Rowley that night of the terrible massacre, but changed their mind, went back and turned aside on another road to commit this murder. In Oct. 1676, the General Court remembered that lonely widow by the abatement of her taxes after her cruel captivity. Bradford was not so much troubled by Indian depredations as some of the neighboring towns. But defence was needful. There were three garrison houses built, viz.: one near the John Day place in the upper district; one near the old parsonage at Indian Hill; one where widow Rebecca Foster lived. This last was palisaded. There was a block house near Mitchell's Falls where the inhabitants often kept watch. Another Thomas Kimball living near the residence of the late John Marble was afterwards taken captive by the Indians, but was not killed. The location of his house is shown at this day.

Population increases. Haverhill has come to be a near neighbor. The frequent visits to and fro have already begun that long friendship which, whatever names men may call them by, will make them one forever. Robert Haseltine has been plying his ferry across the river for several years by order of General Court, with liberty to "charge fourpence if paid presently, and sixpence if booked."

NINETEEN YEARS AFTER.

The line of the river is cleared of trees. Along the river front the hardy yeomen have now a broad belt of "ploughed land," that is, land that has been ploughed and brought under cultivation. Above this is another belt, partially cleared, and bounded by marked trees. Still higher on the slope is the upper range of marked trees, and beyond is still unbroken forest. The road which now leads to Andover, is laid out and at least

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thirteen houses have been built between the ferry at Haverhill and the Andover line. Along the river from the ferry ran the road to Rowley. In 1662, this road was relaid, and coming up what is now Main Street, turned at John Haseltine's corner, which is the corner of Main and Salem Streets.*

The years have passed quickly. Robert Haseltine has a happy group of seven children. John, his brother, has three. Their companion Wilde, has gone to Ipswich. The Kimballs have come into the heritage, the Chaplins, Hopkinson, Boynton and Dickinson; the Watsons and Mighills and Tenneys and Bailey and Jewett and Worster and Stickney and West and Barker and Shubal Walker, Simonds, Hall, Savory, Gage, Griffin and many others, who are to play a prominent part in the history of the town.

Changes have come to Rowley. Most important of all is the death of the leading spirit, Rev. Ezekiel Rogers. He died Jan. 23, 1660. He had grown feeble in later years. Manifold trouble had wearied mind and body He wrote to his friend Rev. Zechariah Symmes, of Charles town, (father of the first pastor of Bradford,) "I am "hastening home. Oh, good brother, I thank God, I "am near home, and you, too, are not far off. We "shall sit next the martyrs and confessors. Cheer up "your spirits. Let us be zealous for our God and Christ. "Now the Lord bring us well through our poor pil- "grimage." In his will, he gives the story of his life,

* Robert and Ann Haseltine were married 23 d. 10 mo. 1639, being the first married in Rowley. Their children are Ann, born 1 d. 2 mo. 1641. Mary, born 8 mo. 1642, died in infancy. Mary, born 14 d. 12 mo. 1646. Abraham, born 23 d. 3 mo. 1648. Married Elizabeth, daughter of Richard Langhorn, Oct. 4, 1669; was town clerk of Bradford from 1686 to 1690, when his brother, Capt. David H., was chosen and continued till 1703. Deliverance b. 21 d. 1 mo. 1651. Elizabeth b. 15 d. 11 mo. 1652. Robert b. 7 d. 9 mo. 1657. Married Elizabeth, daughter of Maximilian Jewett, 21 d. 7 mo. 1680. Gersham b. 31 d. 11 mo. 1661. David was probably born in 1654 or 5. John Haseltine, brother of Robert, was probably married before crossing the sea. His wife's name was Joan. Their children were Samuel, b. 20 d. 12 mo. 1645. Mary b. 9 d. 10 mo. 1648. Nathaniel, born 20 d. 7 mo. 1656. Perhaps others.

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his godly ancestry, his conversion, call to the ministry, his suspension from the holy office "for refusing to read from that accursed book that allowed sports on God's holy Sabbath," his exile with his adherents and his life and "rest and comfort" in New England. He gives free expression to his hatred of "all the base opinions of Anabaptists, and Antinomians, and all other Phrenetics, dolays of the times." I do protest against all the evil fashions and guises of this age, both in apparel and that general disguisement of long ruffian-like hair."

He gave his estate to his kindred in part, but largely to Rowley Church, on certain conditions. These conditions not being fulfilled the property went to Harvard College by his provision.

The changes which have occurred outside the Rowley Plantation are very great. The Protectorate of Cromwell has passed away, and the great Protector is dead, and the king is again on his throne, but the free Commonwealth of England remains. The pride of aristocracy has been humbled; imperious selfishness is never more to have unrestrained power over the consciences of men. It may sit on thrones, and dwell in king's palaces, but henceforth it must acknowledge the freedom of thought, liberty of conscience and the divine rights of men.

The progress of free thought has led into diversities and extremes, and sometimes into falsities. The changes in parties and factions reveal many strange vibrations and silent transformations in thought and character. The Quakers appear with new doctrines, a divergent faith, strange practices and troublesome convictions of duty. They interrupt the public worship in Salem and Boston. They denounce the ministers of God as the servants of Satan. They "speak evil of dignitaries." Whereupon the Puritan, who has been exiled by intolerance, becomes intolerant, orders the Quakers to be

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whipped, imprisoned, to have the ears cropped, to be sold as slaves, and put to death. The General Court is overtaxed in applying remedies for the disorders of the times, and the elders of the churches are filled with grave apprehensions concerning the defections from the faith.

Meantime, the little plantation by the Merrimack moves on in its quiet way. No Quakers either then or afterward disturbed the easy current of social and religious life. The early days of peace, while the colonies were disturbed, were a sort of prophecy of that later life in which there should be perfect freedom from the wiles and woes of witchcraft and the delusions and animosities of controversies which have never been known among us.

Those primitive days give us little material. It was the early growth. It was in the midst of great difficulties and under hardships. Luxuries they had none. Indeed they often suffered from the need of what we call the necessities of life.

Nineteen years of primitive life pass away and we come to the next step in the history. The population now spreads over a wide area. The people begin to think about a separate township. Old Rowley regards with kind parental indulgence the wish of the Bradford child.

INCORPORATION OF THE TOWN.

The name which the little community first took was *Rowley Village, on the Merrimack.* But they soon changed that to "Merrimack," which was the common designation till Jan. 7, 1672, when the name was changed to Bradford, in memory of Bradford in England. The taxes which belonged by right to Rowley have already been granted to the Merrimack settlers by

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the mother town.* The first recorded action which we find looking towards a new township is on the records of the General Court, and is as follows: —

At the meeting of the General Court in 1668, the following order was passed, anticipating the incorporation of the town:

"In answer to the petition of the inhabitants of Rowley, living over against Haverhill, the Court having considered the petition, perused the town of Rowley's grant to the petitioners, heard Rowley's deputy, and also considering a writing sent from Rowley, with what els hath been presented in the case doe find that there is liberty granted to the petitioners by the town of Rowley to provide themselves of a minister and also an intent to release them from their township when they are accordingly provided, and therefore see not but this court may grant their petition to be a township provided they doe gett and setle an able and orthodox minister and continue to maynteigne him or else to remain to Rowley as formerly."

The first object in having separate organization is told in the last words of this resolution. They were planning for the church and the minister of God. The first meeting of the town is called in 1668. At that meeting it appears they have already secured their pastor. Rev. Ezekiel Rogers was an intimate friend of Zechariah Symmes, of Charlestown. It was natural that this intimacy should lead to such acquaintance between the parties that even after the death of Rogers, the son of his friend should be introduced as a candidate for the new pastorate.

At the first meeting of the town they vote his salary forty pounds, one half in wheat, pork, butter and cheese, the other half in corn and cattle. The next year they increased his salary to fifty pounds, and paid for moving his goods from Charlestown, and gave him forty acres of land. The parsonage was finished under Mr. Symmes' direction. For two years they worship in a private house, possibly in a barn. But in 1670, they

* In 1669, Rowley voted that the inhabitants of the village, (Boxford), shall pay taxes as other freemen, but they may appropriate these first to the expense of the village, next to improve the minister's farm. There is evidence that a similar "grant" was made to Bradford.—*Rowley Records.*

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build the meeting-house. Samuel Heseltine has "one peck of corn from every voter for sweeping the meeting house." In the history of the next fifty years the records of the town show that the most important business transacted by the town was that which had immediate relation to the minister and the worship of God. This was according to Puritan idea, "it being," as some one says, "as unnatural for a right New England man to live without an able ministry, as for a smith to work iron without fire." *

PUBLIC AND PRIVATE EDIFICES.

The primitive house was doubtless built of logs. It was roofed with the coarse thatch from the marshes. No windows except oiled paper fastened over the hole left between the logs. The chimney on the end, sometimes on each end, giving place for the cheerful log fire, before which in the evening was drawn up the old fashioned "settle," with high back to keep off the cold air. In later times the houses were more elaborate, some of them two-storied, windows hung on hinges swinging outward. The house built for Mr. Symmes in 1668 we have no account of, only that it was finished under his direction, but the second parsonage, standing where Mr. Towne now lives, opposite the old cemetery, was built in 1708, and was "46 feet by 20 and 15 feet stud and four chimbleys." †

The first school-house was built on the meeting-house lot, and was 22 feet long, 18 feet wide and 7 feet posts.‡ There are still standing several buildings which have historical interest in connection with the schools. In Mr. John Ellis's yard there stands a small building which

* Johnson.
† See Town Records.
‡ Perry's His. Disc., p. 16.

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in the early part of the century was built and used for a school; it stood on the road leading to Gage's Ferry. On the land of Lafayette Day there is a portion of the second building used for a school-house in that part of the town. On the premises of Charles Hasseltine the "old red school-house" is still standing. The house now owned by F. Croston in the village, was used for many years for a school-house, and in that house Miss Mary Hasseltine and her associates gathered the first Sabbath school. The house lately owned by Mrs. Joseph Parsons has a portion of the addition to the first Bradford Academy building.

The connection between the school-house and the church was very close. Education and religion went hand in hand. It was not strange to see the two buildings standing side by side. The meeting-house was the place of worship first of all, but it was the place for all town business; the rallying point for every loyal concern; the centre of all civil affairs. The magistrates often held court there. The whipping post and the pillory were set up in its yard and well to the front.* The pound for cattle occupied a corner, the school-house by its side, and behind all on the green slope facing the east they laid their friends to rest when, weary with life, they fell asleep.

The style of the early churches we know little about. The first was built in 1670, and was probably a rude log house.

Lumber was not easy to obtain. The saw mills came in tardily. The first lumber was sawed by hand. The log was lifted upon a frame. A pit was dug underneath in which the lower man stood. A stage was built over the log for the other man. The saw, 8 to 10

*There is no evidence that the stocks or the whipping post ever occupied the post of honor by the side of the meeting-house in Bradford, but the stocks were set up by the side of the meeting-house in Haverhill in the same year that John and Robert Heseltine came to Bradford. The whipping post stood there also and was often used.

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feet long, was drawn back and forth splitting out the lumber; a slow process. They did not wait for this in the primitive times. They built the first church of logs. It stood in the west corner of the old cemetery lot. John Heseltine gave the land.

The following vote of the town was passed, Jan. ye 5th, 1665:

"Whereas, John Haseltine, senior, of Haverhill, having given to ye inhabitants of ye town of Bradford one acre of land to set their meeting-house on, and for a burying-place, and did engage them to fence it and maintain it; but now upon ye motion of his son Ensign Samuel Haseltine, of Bradford, he seemeth to be willing to release ye town of that engagement, provided they will set up a good, sufficient five rail fence from Mr. Symmes' fence to Goodman Hall's fence below the burying-place, this ye town assents to." It is probable that John Haseltine removed to Haverhill after the first few years of residence in Bradford. His name does not appear in the records of the town, and when the church was formed his name is not among the members. He was a member of some church, for he was made a "freeman" in Rowley, in the year 1640. I think our John Haseltine is the same man who appears about this time in the records of Haverhill, and who was one of the early deacons of Rev. John Ward's church there.

The first meeting-house had good height for in 1690 they built a gallery in it. Very likely they voted as the church in Dedham did, to "daub the walls with clay and whiten it workmanlike."

The following votes were passed in town meeting:

April 18, 1670. "Sargent Gage, Robert Heseltine, Benjamin Kimball, Thomas Kimball, John Simmonds, Nicholas Walington and John Griffing are chosen, for the ordering, setting up and furnishing of a Meighting-House according to their best discretion for the good of the town."

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Jan. 9, 1671. "Robert Heseltine, Ensign Chandler, and Shubal Walker were chosen for ye looking after and carrying on of ye work about the meeting-house till it be finished, and we do grant them power to call upon and require men to work when they shall see occasion and opportunity according to their best discretion, and in case any shall refuse to come with hands or teams, after legal warning, then to pay double wages to be recovered by distress."

The second church stood on the brow of the hill a few rods east of the first church. It was "48 feet long, 40 feet wide and 20 foot stud." It was built in 1705. The recorded action of the town is as follows: Dec. 3, 1705. "Voted and passed on the affirmative that the town would forthwith build a new meeting-house, forty and two feet in breadth and forty-eight feet long." Dec, 17, 1705. It was voted that the meeting-house be 40 feet wide and 20 feet between plates. Voted, same day, that the meeting-house that is voted, when it is fit to rayse, shall stand upon the knowl on the east side of the old meeting-house, within eight rods or as near as shall be thought convenient. Capt. David Haseltine, Cornet Richard Kimball and John Hutchins are appointed building committee. The work was afterwards "desisted till the following winter." This house stood till 1751 when the location was changed and the church was built near the centre of our Park. The committee appointed to build it, were Benj. Gage, Daniel Thurston, Nathaniel Gage, Josiah Chandler, Moses Gage. It faced toward the south, had the principal entrance through a porch on the south side. There were entrances also on each end. It had the old time sounding-board and the seats hung on hinges, and the old-fashioned square pews and banister railings, which the boys used to turn till they squeaked. Neither of these first three churches were painted. Neither of them had a bell or a clock, and only the last one had stoves, and these

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were added at a late day in the years of Parson Allen's ministry.* It is probable that neither of them was raised without a liberal supply of rum. My eye has fallen on a statement of the expense of an ordination one hundred years ago in Danvers. Some of the items are these:

	£	s.	
Buxton, for sugar	7	10	0
" malt		7	6
" Rum		8	0
" Wine Sugar	4	0	0
" 1 Barrel and cask	1	15	0
" Syder,		15	0
" New Eng. Rum		16	0

The fourth church was built in 1834, and dedicated Oct. 8, of that year. It stood on the site of the present house. It proved too small for the wants of the congregation, and after fifteen years it was taken down and in 1848 the present church was built, and dedicated Jan. 10, 1849. It has sittings for eight hundred persons. Its architecture Corinthian, with fluted column and foliated capital. The church was furnished with an organ, which after many years' service gave place to the instrument which now leads the "Service of Song," from the manufactory of Hook. It is a fact of interest that the pulpit in this church was presented by the children of the parish, and the baptismal font by the young ladies of Bradford Academy. The first chapel was built in the year 1838. The present chapel was built in 1879, and dedicated on Sabbath evening, Nov. 23, of the same year. The sermon was preached by the pastor.

* It is difficult to ascertain when stoves came into general use in churches. Franklin invented the stove which bears his name in 1745. Count Rumford, who received in part his education in Bradford, made his improvement in stoves in 1795.

In 1799, the 2d Parish of Boxford thought of putting a stove in the church but did not. In 1824, two stoves were set up. In 1824, the East Parish voted to put in a stove. His. Boxford, p. 263.

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WORSHIP.

Our forefathers often assembled on the Sabbath at the beat of the drum, and sometimes at the sounding of a horn. The Magistrate escorted the minister from his house to the church, preceded him up the broad aisle to the pulpit stairs. When the minister entered, the people stood, and when the worship ended they stood again while the minister and his family retired. The hour of morning worship was 8 o'clock, sometimes nine. In front of the pulpit were seated the Ruling Elders, and before them the Deacons, both facing the congregation.

The people are seated by the selectmen. In the first church according to "rates," then with respect to the time of residence. In the second church, 1st, Those above 60 years, according to age. 2d, according to the rate of taxes. The men are on one side, and the women on the other. The children are seated by themselves, within reach of the tithing-men who touch the offenders with the rod if they are irreverent. The people are early to church. Any tardy members are treated as delinquents and fined. The church votes, in 1723, "it is indecent and irreverent to lay down the head and sleep in the house of God." If any are guilty of this offence, the church is "stayed" that they may be "admonished before the whole church."

The following votes show that the town took special action in some cases: It was "granted to Shubal Walker, Jan. 6, 1679, that he should have a place at the east end of the pulpit in the meeting-house, for a seate for his wife and children." March 18, 1711: "Voted that the petitioners be allowed to make a seate pew-fashion in the hind part of the west gallery." "Voted that Goodman Spofford has liberty to sit in the fourth seate before the pulpit, and his wife to sit in the

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third seate in the north-east corner, the selectmen to give them notice."

The worship begins with prayer, then follows singing of Psalms, given out by the Elder. No instruments were used. The sermons last an hour. The hour glass stands on the pulpit. When the sands are out the minister gives it another turn. Sermons with notes or from manuscript were at first unknown.

Cotton Mather says, "Wareham, a melancholy man who could not always summon his powers was the first man who read his sermons."* The sermons in this pulpit, judging from the specimens which are preserved, were never very lengthy. When the sermon was over, the elders sometimes invited strangers or laymen to "exhort or prophecy," the elder announcing, "If this present brother hath any word of exhortation, in the name of God, let him say on."†

There was no fire in the meeting-house, but alongside the little church which stood in the old cemetery lot the people erected at least one "nooning" house, with fireplaces, where, during the interval between morning and afternoon service, they warmed themselves and ate their lunch. The meeting-house in the early years had an armed watch during divine service. The church at Haverhill was stockaded. Smooth poles set in the ground, close together, forming a defence against the attacks of the savages. It is not probable that the Bradford church was so protected, but the guard was undoubtedly set before the door with the old flint lock musket.

All the people who had arms were required to bring them to church. It was customary sometimes to place a tower on the roof and set a watch there. The Puri-

*Magnalia, B. iii, ch. 18. Wareham was pastor of the church at Dorchester which migrated (1636) in a body to Windsor, Conn. One hundred men, women and children travelled through the wilderness, praying and singing psalms as they went. Sprague's Annals, v. i, p. 18.

†Lechford.

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tans were prejudiced against the formalities of English worship, so much so that they could not bear the reading of the word of God without exegesis. They called it "dumb reading."

Worship was a necessity, not a matter of taste. Religion in the Puritan idea, was an essential part of the commonwealth. Therefore attendance on worship was made obligatory.

In 1699, the town voted to assign the seats of the meeting-house to individuals, and if any refused to take the seat set to him, he should be fined five shillings for every day of assemblage.

It was ordained by the General Court in the Massachusetts Colony, 1677, that the selectmen shall appoint tithing-men, each of whom shall have the inspection of ten families. These tithing-men are empowered as magistrates to arrest men who violated the sabbath. Violators are to be put in a cage in Boston, and in such other towns as the court might designate, and to be exposed before the people on meeting-days and training-days. This statute was carried out in this parish. The tithing-men were appointed and their families were alloted. It is not known that the cage was ever set up here. It is easy to sneer at the rigidity of the Puritan, and to praise the greater freedom of our later times. But it may well become us to inquire whether our *liberty* has not dropped into *license*, and whether instead of the liberty of our fathers which was "glorious" in righteousness, their children have not a slavery to lust and sin. Our fathers believed in *law*. Obedience to it was virtue.

We do well to remember that there is nothing more salutary than reverence to law. When the moral nature of man is found in conformity with the perfect law, there is safety to the state, freedom to the church, hope for the people. Danger comes when we cast off law; the greatest peril when we cast off the Almighty, and

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do our own work, and *find* our *own pleasure*, and *speak our own words* on that day which he has called his own. It is that spirit of disobedience to law which begets misrule, encourages violence, ends in the dethronement of justice and virtue. Then comes anarchy, in which statesmanship and patriotism and every noble impulse are subordinated to the dominion of selfish desire; and the passions of men mingling with distorted religious sentiments, and prejudices and superstitions, plunge into the chaotic vortex of rebellion.

When the English monarchy trifled with the Puritan instincts, and changed the sabbath into a political pastime, it was a suicidal policy, which destroyed the integrity of the kingdom, and drove into exile the heart of the nation, those colonists who found the shores of the wild untrodden wilderness more attractive and congenial, because there they found freedom to worship God.

It is a serious question whether those civil revolutions, which have overturned monarchies and filled nations with bloodshed, have not some deeper root than temporal policy, and the ambitious use of power by tyrannical kings. Revolutions are something more than the natural recoil of human nature in resentment of injury. They are the bursting of ulcerous flesh in the body politic. It is the poison begotten in the nature which has cast off the divine law, and finds its own way and pleasure, and words on that day when it is meet to lift the heart and bend the knee to heaven's high king. The schooling of the people on sabbath days in religion and devotion and loyalty to God and the truth would render powerless the schemes of narrow policy and bigoted self-will, and save history the ungrateful task of recording those pitable sufferings of innocence in the hands of insatiate cruelty; and of handing down to posterity such names as Laud and Jeffreys, for the execration of mankind.

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When Charles I. failed to take advantage of the strong Puritan sentiment and opposed it, he was cultivating the ulcer and destroying the sound flesh. When he despised the fear of God in christian congregations, compelled godly men to announce in pulpits sports which followed the worship, and trampled the conscience of his subjects, and made them listen to the morris-drum and the street fiddler on the sabbath day, he was *sowing to the wind*, and he *reaped the whirlwind* in that day when he lost his kingdom and his life; and his kingdom, trembling in mortal agony, only recovered its vigor, in its new birth, in the free commonwealth which restored the sabbath and inculcated reverence for God.

The Puritans on these shores set up the kingdom of God. The state was evolved slowly from the church. The General Court was a religious body. The test of citizenship was godliness. Membership in a church was a prerequisite to citizenship. The state was the servant of the church. It was not strange then that the enactments of the General Court concerning crime were ordained to be read from the pulpit. Sabbath laws were not peculiar to New England. They had been enacted in England. "It was so in Virginia before New England had an English inhabitant."

"In 1610, every colonist in Virginia must attend church twice on the sabbath on pain, 1st, of losing their provision for a week; 2d, of losing provision and be whipped; 3d, to suffer death."* It is well to remember that while it is usually admitted that intelligence is a necessity to the safety of the state, there is a truth more fundamental, and that was what lay at the foundation of the sabbath laws, viz.: — The *perpetuity* of all civil institutions rests on the integrity of the people.

* Force, His. Tr. III, (ii), 11.

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ORGANIZATION OF THE CHURCH.

We have reached another starting point in the life of the growing settlement. The question of having a church for themselves was discussed in the town. It came up in town meeting more than once. Committees were chosen to consider the matter and make report. But there were difficulties in the way which for a long time delayed further action. At a meeting of the town held Jan. ye 11, 1681, a committee was chosen "for to advise and consult and act what in their best judgment they shall think mete for ye good of ye town as to ye settling ye Rev. Mr. Zecheriah Symmes in office. Mr. Symmes, John Tenny, Richard Hall, John Simmonds, Joseph Baile, David Haseltine, Benjamin Kimball, Samuel Stickne, Samuel Haseltine, John Griffing, William Huchins, Shubal Walker." It was "voted, ye day above mentioned that ye committee, above named, or the major part of them, shall have full power in all things above mentioned or whatever els they may judge to conduce to ye settling Reverent Mr. Zech. Symmes in office; for ye farther and better settling of the town and what they do is owned by ye town as if done by themselves."

Mr. Symmes was already doing the full work of a pastor. At the same meeting he asks for co-operation in his pastoral work as the following vote shows:

"Voted the same day, that Rev. Mr. Symmes have liberty, at his discretion, to call out any two men of the inhabitants of ye town to be with him in catechising ye youth, and to go with him to see who of ye heads of families or others will join to ye church." At a private fast held at the house of Brother John Tenny, Oct. 12, 1682, an "instrument of pacification and mutual obligation to church union and order" was drawn

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up and signed by the professing christians present. They call it a "preparatory help toward the gathering of a church in Bradford." The instrument was as follows:

"We whose names are subscribed, being awfully sensible that we live in an age wherein God hath, in part, executed that dreadful threatening to take peace from the earth, and wherein Satan, that great makebate and author of confusion doth, by God's permission, exceedingly rage, even in the visible church of God, and wherein that wicked one is sowing the tares of discord, almost in every christian society, (the sad effects of which, we that are the inhabitants of the town of Bradford have for some years past experimentally felt and have yet the bitter remembrance of) we being now (through the rich and undeserved mercy of God in Christ Jesus) under hopeful probability of settling a Church of Christ in Bradford, do take this occasion, as to express our hearty and unfeigned sorrow and humiliation for what unchristian differences have broken out among us to the dishonor of God's name, the grief of his Spirit, and to the obstructing of the work and kingdom of Jesus Christ, and to the hindering of our peace and edification; so also in the name of God, and by his gracious help, seriously and solemnly to engage and promise, for the future, to forgive and forget, to the utmost of our endeavors, all former unchristian animosities, distances, alienations, differences and contests, private or more public, personal or social, that have arisen ever among us, or between us and others; to pass a general act of amnesty and oblivion on them all, and not to speak of them to the defamation of each other, at home in Bradford town, much less abroad in any other place; nor to repeat or revive them, unless called by scripture rule, or lawful authority, to mention them for the conviction or spiritual advantage of each other. Besides, we promise through the grace of God, that, in case God, in his wise and holy providence, should permit any offences, for the future, to break forth among us (which we desire God of his infinite mercy would prevent as far as may be for his own glory and our own good) that we will then conscienciously endeavor to attend to scripture rules for the healing and removing of them, and those rules in particular, Lev. xix. 17, Matt. xviii. 15; and to bring no matter of greivances against each other to our minister or to the Church, but in a scriptural and orderly way and manner. That we may be helped inviolably to observe this our agreement, we desire the assistance of each other's mutual both christian and church watch, that we may be monitors or remembrancers to each other of this branch of our covenant; as also the instant and constant prayers of each other, that God would enable us carefully to observe this instrument of our pacification and our conditional obligation to church union and order, that God's name may be honored by us and we may experience God's commanding his blessing upon us, even life forever more."

It is impossible to know what the differences were

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which are so freely confessed in this "instrument of pacification." But the general desire is now evident to forgive and forget the past occasions of division and go forward to organize a church.

This instrument was not signed by the women. They did not count women in organizations. When, in later years, the "Second Parish church" was formed, in what is now Groveland, they did not count the women, but received them into the church afterwards. Gov. Endicott insisted that women should be veiled in the house of God. But the ruddy cheeked Puritan girl would not be veiled. It was no time to revive old oriental superstitions.

I have no doubt they had the sacrament before the organization of the church, in their own meeting-house. There stands on the record a vote instructing certain persons "to provide the elements" previous to Dec. 27, 1682. They held communion, on the 21st Nov. preceding, and made record of it. This note is made in the records by pastor Symmes: "The text that sabbath handled was Jer. 50: 4, 5. *Vide ground thereon.* Guest-house page 83, 84." The text has this clause: "*Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.* The subject was doubtless the confession of Christ in his church, by covenant and in the ordinances of the church, according to his gospel. What the *guest-house* may be, I am unable to learn.

There was another administration of the supper in December of the same year, when the pastor preached from Acts 2: 40; "*Save yourselves from this untoward generation.*" From which it appears to me that the little body of believers who had worshipped together for fourteen years had grown to be a church without knowing it. They had the organization but lacked the recognition.

Possibly the elder Symmes ventured to administer by authority of the church. The church in Salem organ

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ized itself, ordained its own ministers. Gov. Bradford came afterwards with some others, from Plymouth by sea, hindered by cross winds, and gave the right hand of fellowship.* It is possible that the first ordinances were in the same way in Bradford. It is more probable to me, however, that the friend and pastor from over the river, the venerable John Ward, the long-time friend of the little colony, now nearly 80 years old, came over and ministered to them in loving and orderly fellowship.

The relation of Bradford and Haverhill was from the first, as always, very intimate. The first years of the life of this little colony the only privilege of the sacrament was found over the river. The ferry was made free to Mr. Symmes, to go over to visit the people as he chose. It was made free to the people on the sabbath if they should come over to worship. It was a pleasant picture on sacramental sabbaths, down under the willows, by the old ferry-way. The pastor (not yet ordained) came with his flock. They gathered reverently in the early morning. The ferry boats go and return several times. They are going to the little church which stood on the lower side of Pentucket Cemetery, that they may keep holy day with the people of God.

It is a fancy of the philosophers that sounds never cease. The vibrations of the air grow less and less, but never stop. I have thought if our ears were sufficiently acute we might catch, from the breezes on the river, the faint echo of the Psalms they sung as they returned with devout and grateful hearts from the table of the Lord.

The council, called to advise whether they form a church, met Oct. 31, 1682. It was a council of rare men. Their names were as follows:

John Higginson, of Salem, pupil of Thomas Hooker, "whose very presence puts vice out of countenance, whose conversation is a glimpse of heaven,"† a man of

* New England Memorial, p. 96.

† Higginson was son of Francis H., first teacher of Salem, born Aug. 5, 1616. He wrote the "Attestation" to Mather's Magnalia.

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eloquence and venerable character, now in his 67th year.

John Richardson, of Newbury, (then 36 years of age,) preached the Artillery Election sermon seven years before, fellows of Harvard College.

William Hubbard, of Ipswich, preached election sermon 1676. "For many years the most eminent minister of Essex County, equal to any in the province for learning and candor and superior to all his cotemporaries as a writer." *

John Hale, of Beverly. His amaible wife was a few years after accused of witchcraft, and that accusation against so fair a character broke the delusion. Preached election sermon 1684. He was possessed of a kind of "singular prudence and sagacity in searching into the marrows of things." †

John Brock, of Reading, brother-in-law of Zechariah Symmes. "A man who dwelt as near heaven as any man on earth." ‡

Edward Payson, of Rowley. A poet, and a man of refined culture. His labors abundantly blessed in the mother church of Rowley.

Samuel Phillips, senior pastor of Rowley. A man eminent for his wisdom in council, whose posterity have filled the highest civil positions and have given munificent endowments to institutions of learning and benevolence.

The absence of Mr. Ward of Haverhill may possibly be the key to the understanding of the reason why there was so much question about the propriety of forming the church. A large majority of these Bradford people are members of his church. It is possible that he wished to have nothing to say about the matter.

The result of the council which met to consider the propriety of forming a church is this:

* Dr. Eliot.
† Higginson.
‡ Mitchell.

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"The question being proposed to us whose names are underwritten, whether minister and people should promote without delay a coalition of themselves into a church society. We answer in the affirmative, provided that the people do their uttermost in taking effectual care that he, that preaches the gospel, according to 1 Cor. 9, 14; that so he may provide for his own household, as 1 Tim. 5, 8; provided also their present teacher accept of office work among them, so long as he finds he can confortably discharge his duty, in all the relations he stands to you his people, and in his family, and that when he finds he cannot discharge his said duties respectively, the people shall freely release him of his engagement to them after due council taken in the case, for hereby is a door opened for the teacher to work the whole work of God, as an officer of Christ in that place, as others in office do in their places, according to 1 Cor. 16: 10; 'for he worketh the work of God as I also do'; hereby also is a better opportunity both for the teacher, and those that are taught, to walk in all the commandments and ordinances of God blameless, Luke 1: 6; that they may be found walking in the truth as we have received commandment from the father, 2 John, 4."

This council met Oct. 31, 1682. It was undoubtedly the same council which met on the 27th of the next December, to complete the organization and ordain the pastor.

The action of the town is very significant. This is the vote: —

"We, the inhabitants of Bradford, met together at a legal town meeting, 13th March, 1682-3, in thankfulness to God for his great mercy in setting up his sanctuary among us, do hereby engage ourselves jointly and singly, and do engage our children after us, as far as we may, by our parental authority, to endeavor by our and their utmost power to uphold the faithful ministry of the gospel of Jesus Christ, in this town of Bradford, so long as we and they shall live; and for the encouragement of the same, to contribute a liberal and honorable maintainance towards it, as the rule of the gospel doth require to the utmost of our and their ability, which God shall be pleased to bless us and them with from time to time. And for the encouragement of our present minister, we do covenant and promise to give and allow him, so long as he shall continue with us, as our minister, the full sum of sixty pounds per annum, if God be pleased to preserve us in our present capacity, and for to be paid in our present state annually, as follows: the first half in wheat and pork, butter and cheese, allowing to this half, one pound of butter for every milch cow, and one cheese for a family; the other half to be in malt, indian or rye, except what he willingly accepts in other pay; the first payment to be made the second Thursday of October, the other payment to be made the third Thursday in March; and if any unforeseen providence shall hinder, then to take the next convenient day the week following."

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"We further grant liberty for him to improve for his best advantage, what land we shall accomplish or obtain for our ministry. We grant him also, liberty to feed his herd of cattle on our lands during his abode with us, which shall have the same liberty as our own cattle have. We engage to procure for him, at our own charge, besides the annual stipend, sufficient firewood every year in good cord wood, he allowing six pence per cord, to bring it seasonably and cord it up in his yard. We engage also to furnish him yearly with ten sufficient loads of good hay, if he need them, at price current among us, and to bring it in the summer time, and also to supply him with sufficient fencing, and good stuff which he may hereafter need, at a reasonable lay. We engage, that there be convenient highways provided and legally stated to the several parcels of land which we have given him, as the five acres of meadow, and the forty acres of upland, we bought of Benjamin Kimball. We do also engage that two men shall be chosen from year to year for the comfortable carrying on of his affairs, and that these two men shall have power to require any man at two days' warning, according to his proportion, to carry on his necessary husbandry work. We also engage that these agreements, together with any legal town act, confirming the annual stipend, and other concerns of our present minister, be only and truly, in manner and kind, as above specified without trouble to himself."

Year after year the town appointed the two men to "look after Mr. Symmes's affairs." They voted that no oil-wood or poplar or bass-wood be brought to Mr. Symmes. The gifts of land to the minister included personal donations, as appears from the following vote which refers to what had been given six years before the formation of the church. It was "voted and granted by the town in 1676 that John Simmonds and Shubal Walker have full power to make and give a deed, or deeds, of conveyance to Mr. Zechariah Symmes our minister of forty acres of land the town bought of Benjamin Kimball, and one acre of meadow Mr. Samuel Worster gave to the town, and one acre Benjamin Kimball gave to the town, and two acres Thomas Hardy senior, and his two sons Thomas and John Hardy gave, and one acre that Nicolaus Wallingford gave to the town, and that in behalf of the town, as if they did actually do it themselves." The care which the town had for its Pastor was constant, and every meeting showed that they were intent on doing every duty to

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him. Voted the same day of the meeting just quoted, "That those persons that was behind in making their share or proportion of fence that the town was engaged to make for Mr. Symmes, shall forthwith do it; and if not done by the 15th of April next, then to be assessed 5 shillings for every pole, to be taken by distress."

ARTICLES OF FAITH.

The first creed of the church was included in the covenant. It was written by Zechariah Symmes, and entered on record on the 20th of April, 1683, though it had been subscribed previously at the private fast, Oct. 12, 1682.

COVENANT.

"By the power of his Holy Spirit in the ministry of his word, whereby we have been brought to see our misery by nature, our inability to help ourselves, and our need of a Saviour, the Lord Jesus Christ, to whom we desire now solemnly to give up ourselves as to the only Redeemer, to keep us by his power unto salvation, and for the furtherance of that blessed work, we are now ready to enter into a solemn covenant with God and one with another; that is to say, We do give up ourselves unto that God, whose name alone is Jehovah, as the only true and living God; and unto the Lord Jesus Christ, his only Son, who is the Saviour, Prophet, Priest and King of his Church, and mediator of the covenant of his grace; and to his Holy Spirit, to lead us into all truth, and to bring us unto salvation at the last. We do also give up our offspring unto God, in Christ Jesus; avouching him to be our God and the God of our children; humbly desiring him to bestow upon us that grace whereby both we and they may walk before him as becomes his covenant people forever. We do also give up ourselves, one unto another, in the Lord, according to the will of God; engaging ourselves to walk together as a right ordered Church of Christ in all the rules of his most holy words; promising, in brotherly covenant, faithfully to watch over one another's souls, and to submit ourselves to the government of Christ in his Church; attending upon all his holy administrations, according to the order of the gospel, so far as God hath, or may, reveal to us by his word and spirit."

This covenant and creed include the fundamental doctrines of the revelation of God:

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1. The being and sovereignty of God.
2. The Divine authority of the scriptures.
3. The Holy Trinity.
4. The misery of the fallen nature in sin.
5. The free gift of redemption by the Lord Jesus Christ.
6. The present acceptance of Christ the only hope of salvation.
7. The fellowship of the saints and the holy administrations or sacraments.

The persons who signed this covenant include some of the original settlers. The names of many of the children of the Puritans are found with them. Thirty-three years have passed since the herdsmen came into the wilderness. A new generation has appeared.

One item is very touching in the record of names on that first roll of members in the church. Ann Haseltine stands alone; Robert died this very year. The hardy herdsman has finished his course. He saw the church well started. He saw the spiritual flock gathered under another shepherd, and the faithful herdsman went home.

The record of names is very instructive. It is very important history which is suggested by the membership of the Puritan church. The list of church members in the early years of the colony is identical with the roll of freemen. The entire roll of membership of the church is as follows:

MEMBERSHIP.

Many of the residents of the town who had been members of the church at Rowley united with the church in Haverhill. Others joined that church from time to time during the fourteen years of Mr. Symmes's ministry which preceded his ordination. It happened, therefore, that a large majority of the people who united with the church at its organization had been members of the Haverhill church. It was only for the sake of the sacrament; they had all the other ordinances at home.

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Why the delay occurred we cannot learn. The entire roll of members is as follows:

Zechariah Symmes,	Richard Hall,
The mark	The mark
Samuel S Stickney,	John C Watson,
of	of
John Tennie,	Samuel Haseltine,
John Simmons,	Robert Haseltine,
William Huchence,	Joseph Bailey,
Joseph Palmer,	Abraham Haseltine,
The mark	B. Kimbal,
Thomas West,	Robert Savory,
of	John Hardy,
David Haseltine,	John Boynton.

The above are the names of the original members of the church. The roll continues as follows:

1682.

Patience,	wife of	Mr. Shubal Walker.	Dis. from	Haverhill
Mary,	"	Thomas West.	"	"
Hannah,	"	John Boynton,	"	Rowley
Mercie,	"	Benjamin Kimball,	"	Haverhill
Hannah,	"	Richard Barker,	"	"
Mary,	"	Nathan Webster,	"	"
Elisabeth,	"	Robert Haseltine,	"	"
Elizabeth,	"	Abraham Haseltine,	"	"
Mary,	"	David Haseltine,	"	"
Martha,	"	Richard Hall,	"	"
Deborah,	"	Samuel Haseltine,	"	"
Mary,	widow of	Thomas Kemball,	"	"
Mary,	wife of	John Hardie,	"	"
Prudence,	"	Samuel Stickney,	"	"
Sarah,	"	Joseph Palmer,	"	"
Sarah,	"	William Hutchence,	"	"
Abigail,	"	Joseph Bailey,	"	"
Annah,	widow	to Robert Haseltine, Sen.	"	Rowley
Anhah	"	to Thomas Hodgden,	"	Haverhill

1682–3. Richard Barker, sonne-in-law to Bro. Benjamin Kimbal, Husband to grand-daughter Hannah. Mathew Ford, a Frenchman that served his apprenticeship to Mr.

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Walker. Susanna, wife of Bro. John Tennie, dis. from ye church of Christ in Beverly.

6 of 8, '83. Nathaniel son of John Gage. Samuel, son of Br. Thomas West. These two had their relations read. Hannah or Annah, daughter to Caleb Kimball, of Ipswitch.

6 of 10, '83. Richard, Eldest son of Br. Benjamin Kimbal, admitted to full communion.

8 of 11, '83. Sarah Wallingford. Mary Savouri. Having a letter from ye church at Newbury, they were admitted.

10 of 1, '84. Nathaniel Brown. The man upon his relation admitted Judith Brown, His wife. Dis. from Ipswitch.

3 of 4, '85. Elizabeth Woorster, relict of Mr. Samuel Woorster. Dis. from Salisbury. William, Samuel, Francis and Joseph, four of her sons at the same time publickly received as children of the church.

23 of 11, 1687. Wife of Br. Symonds. Samuel, son of Br. John Tennie.

3 of 1, 1688. Capt. Shubal Walker. Elizabeth Hutchens, wife of Br. Wm. Hutchens.

6 of 9, 1688. Sarah Hall, daughter of Br. Hall, admitted to full communion.

21 of 11, 1689. Timothy Burbank, admitted to full communion.

Anno 1691. Persons accepted to commune at ye Lord's table: Richard Kimbal, eldest son of Thomas Kimbal, Sarah, wife of above said Richard. Francis, Third son of Mr. Samuel Wooster.

26 of 2, 1691. Abiah, wife of Gershom Haseltine. Jane, wife of Samuel Buswel. Deborah, wife of Thomas Kimball. Jacob Hardy and Lydia his wife.

4 of 8, 1691. Sarah Gage, wife of Daniel Gage. Sarah Tenny, wife of Br. Samuel Tenny. Elizabeth Carleton, wife of Edward Carleton. These five were admitted to the degree of full communion desired, Aug. 4, 1691.

May 1, 1692. Solomon and Mary Wood.

17 of 5, 1692. Francis Jewett. Dis. from Rowley.

30 of 8, 1692. John Spofford, by virtue of a letter of dismission from ye church of Rowley as a child of the church and inhabitant of the town, and by his own personal relation at Bradford.

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25 of 1, 1694. Mehitabel Kimbal, ye wife of Br. Richard Kimbal, Jr. by virtue of a letter dismissed from ye church of Christ at Ipswitch, and her profession and good conversation was accepted to full communion with ye church at Bradford.

4 of 9, 1694. Joseph Wooster was accepted. Mercy Hardy wife of Thomas Hardy, Sen.

16 of 4, '95. Emma Watson, relict of John Watson, Sen. Sarah, wife of Br. Francis Jewit.

21 of 12, 1696-7. Sarah, daughter to Zech. Symmes, Pastor to ye church, by a very unanimous vote of ye Brethren. *Blessed be God in Christ Jesus.*

1 of 6, 1697. David Kimbal, the man and his wife Elizabeth, upon the first of August, 1697. Ruth wife of John Watson the same day.

5 of 7, 1697. Rebeckah, wife of Robert Mulleum. Susanna, wife of David Jaques.

3 of 8, 1697. Elizabeth, wife of Thomas Carleton.

21 of 6, 1698. Martha Hardy, wife of Br. John Hardy, dis. from Rowley. Mary, the wife of John West, upon her profession. Mary Buswell.

4 of 4, '99. Thomas Kimbal, Robert Muleum, Ichabod Bointon.

5 of 6, 1699. Philip Atwood, Jr., and Sarah his wife were accepted to full communion with the church on their letter of dismission from Maulden.

'95 or '96. Mary Griffing was accepted to full communion.

Mar. 31, 1700. Samuel and Martha Hale were accepted to full communion.

Jan. 5, 1701. Richard and his wife. Abigail Hale and one child.

April 13. 1701. Daniel Gage, Sen. was upon his relation admitted to full communion.

April 29 John Chadwick and his wife and Bro. Nathaniel Gage were admitted by virtue of a letter of dismission from Maulden church, before the administration of the Lord's supper, without any vote by the brethren, they joining in the covenant with this church.

24 of 5. John West, that hath waited from the 31 of 3d, '97 to this day, 4 years. Ye same day Dorothy Dalton, or rather Stiles when accepted.

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19 of 2, 1702. Abraham and Martha Parker were by letter of dismission from Chelmsford church accepted.

14 of 4, 1702. Eunice Bailey.

27 of 3, 1703. Rebecka Walker and Rebecka Symmes were accepted to full communion.

Anno 1704, 26 of Dec. John Gage and Sarah his wife.

1703–4. Samuel Woodbury.

4 of May, 1704. Moses Day and his wife Abigail.

14 of May, 1704. Mary, wife of Joseph Hardy. Rebeckah Green, Abigail Renolds, baptized adults, admitted.

11 of June, 1704. Deborah Walingford. Abigail Haseltine, wife of John Haseltine.

16 of July, 1704. Anna Platts daughter of Br. Bailey.

3 of August. Her son Jonas Platts was baptised.

13 of 12, 1705. Seven persons, viz.: John Wood and his wife, Jonathan Wiseman and his wife, Jonathan Kembal and his wife, Abigail Haseltine, ye wife of Richard Haseltine. *Blessed be God.* These were accepted without ye noise of ye ax and hammer.

23 of June, 1706. Anne Stickney and Jane Bointon admitted to full communion.

3 of June, 1706. Mary Wooster and Martha Hardy, wife of Daniel Hardy. John Seavy, accepted into full communion. Martha Hopkinson, the wife of Caleb Hopkinson, Jr., received into full communion.

May 25, 1707. Sarah Worster, the wife of Joseph Worster, received into full communion.

July 6, 1707. Received into full communion Deliverance Worcester, the wife of Ebenezer Worcester. Baptized Isaac and Rebekah, the children of Jonathan and Lydia Kimball.

July 27, 1707. Baptized Jonathan Platts ye son of Jonas and Anne Platts.

April, 1709. Hannah, wife of James Bailey, Richard Bailey and his wife Johanna, James Bailey. Jacob Hardy and his wife Sarah, Eliezer Burbank and his wife Lydia, Caleb Hopkinson, Jr.

NOTE BY SECOND PASTOR. There were admitted in my father's day, 72. There are now living of the church, in his day, 60.

June 19, 1709. John Hall, Joseph Bailey, Jr., Mary Hall, wife of John Hall.

April 14. Martha Gage, wife of Daniel Gage.

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Oct. 23. James Palmer, Elizabeth, wife of James Palmer.
Nov. 27, 1710. Samuel Runnels.
Dec. 25. Abigail Haseltine.
Feb. 19, 1710 Abigail Webster, Ednah Bailey.
April 23. Abraham Parker, Jr.
June 25. John Wood, Jr., Sarah Wood, wife of John Wood, Sarah Hall, wife of Joseph Hall.
Aug. John Huchens, Emma Haseltine, wife of Samuel Haseltine, Jr.
Oct. 29. Elizabeth wife of John Huchens.
April 22, 1711. Samuel Haseltine, Jr., Hannah wife of Nathaniel Griffin.
May 6. Ebenezer Wooster.
Aug. 26. Thomas Kimbal, Jr., Richard Kimbal, Jr., Abigail Hazeltine, Dorathy Kimbal, Mercy Tenny, Hannah Wooster. *Soli Deo Triuni, sit omnis Gloria!*
Jan. 6, 1712. Hepzibah Haseltine, Mehetabel Stickney.
May 2. Mary West, Martha Hall.
May 4. David Jaques was admitted to full communion.
July 20. John Gage, Jr., Susannah wife of John Gage, Jr.
Aug. 17. Samuel Kimbal, Eunice Kimbal, Martha Simons were admitted to full communion.
Sept. 7. Samuel Palmer, Elizabeth Palmer were admitted to full communion.
Nov. 1. Elizabeth West was admitted to full communion.
Mar. 8, 1713. Anna Brown was admitted to full communion.
July 12. Old Thomas Hardy, Benjamin Hardy, Mary Nelson, Rebecka Hardy, Elizabeth Boynton, Sarah Tenny, Abigail Carleton. *Soli Deo Triuni Gloria!*
Nov. 1. Daniel Tenny, Joshua Wood, Priscilla wife of Daniel Tenny, were admitted to full communion. *Tibi Domine, sit omnis gloria!*
Feb. 28. John Nelson, Samuel Webster and Mary Webster his wife.
Mar. 2. Hannah Barnes, Sarah Bailey, Elizabeth West.
May 9. Samuel Kimbal, Jr., Sarah Kimbal, his wife. *Laus Deo!*
Sept. 19. Thomas Hardy, Jr., Rose Hardy, his wife. *Deo sit gloria!*
1715. Moses Brown, Abigail Gage.

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Aug. 28. Daniel Parker, David Wood, Anne Parker, Elizabeth Wood, Dorcas Wood. *Laus Deo, in Æternum!*

Nov. 13. Mrs. Hannah Symmes. *Tibi Domine Gloria!*

Feb. 12. Jabes Dorman.

1716. Anne Tenny, Martha Lezon, Mary Pearl. *Laus Deo in Æternum!*

July 1. Hannah, wife of Dea. Tenny, Jr., being dismissed from ye church in Newbury, was admitted to full communion.

Jan. 3. Mr. William White, Mrs. Sarah White, Sarah Head. *Deo sit Gloria!*

Mar. 10. Mr. Joseph Emerson, Richard Haseltine, Eldad Ingals, Anne Pecker. *Laus Deo!*

Mar. 17. Mary Sticknee, widow Susanna Kimbal. *Gloria Deo in Excelsis!*

Abril 7. Samuel Haseltine, Hannah Richardson, Elizabeth Griffen. *Gloria Christo!*

May 26. Jonas Platts, Joseph Hall, Isaac Hardy, Mary Tiler, Abiel Dorman. *Triuni Deo esto omnis Gloria!*

July 7. Edward Wood and wife, Thomas Sticknee, Mary, wife of Thomas Sticknee, Elizabeth, wife of Abraham Parker, Mary, wife of Richard Kimbal. *Gloria Deo!*

Aug. 9. James Buswell, Sarah Page. *Laus Deo!*
Samuel Roberts, and Abigail his wife, Nathaniel Johnson, Jr., and Mehitabel his wife. *Deo sit Gloria!*

Jan. 19, 1718. John Kimbal, Mary Perry, Rachel Frye. *Laus Domino!*

April 20. Elizabeth, wife of Dr. Bailey.

May 4 Jemima, daughter of Cornelius Brown.

May 23. Joseph Richardson, Benjamin Kimbal, Samuel Jewet, Benjamin Mulecken. *Tibi Domine!*

May 23. Thomas Carleton, Jonathan Kimbal, Nathaniel Kimbal, Ruth, wife of David Kimbal, Hannah Hovey, Anne Jewet. *Deo sit omnis Gloria!*

July 6. Joseph Tenny, Mary Haseltine. *Deo sit omnis Gloria!*

July 13. Eliezar Crocker.

Aug. 3. Lydia, wife of Benjamin Savory, Hannah Blodget, Abigail, daughter of James Bailey. *Soli Deo Gloria!*

Sept. 7. Abigail, daughter of John Wood.

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Mar. 1719, John Mulicken, and Mary his wife, Francis Wooster, Margaret Kimbal.

June 7. John Griffen, Benjamin Thurston, Joseph Carleton, Jr., Hannah Carleton, Judith Brown.

July 5. Josiah Sessions and Martha his wife, Caleb Brown. *Soli Deo Gloria!*

July 26. Samuel Eames, Sarah Kimball. *Triuni Deo Gloria!*

Sept. 6. Nathaniel Worster. *Deo omnis Gloria!*

Nov. 22. Hepzibah Hardy, wife of Zech. Hardy, Lydia, daughter of Jonathan and Lydia Kimbal. *Deo Gloria!*

Jan. 24, 1720. Mary, wife of Benjamin Thurston.

Feb. 28. Epraim Kimball, Sarah, wife of Dr. John Bishop, Ruth, wife of Samuel Jewet, Bethia Carleton, Dorothy Tenny. *Deo Gloria!*

April 24. Joseph Hardy, Jr., Thomas Baily, William Hardy, Jr., Timothy Wooster, Samuel Tenny, Hannah, wife of William Hardy, Elizabeth, wife of Robert Savory, Sarah, wife of William Fales, Hannah, wife of John Tenny. *Non mihi sed, tibi Domine Jesu!*

April 24. Sarah, wife of Samuel Tenny, Jr., Susanna, wife of Aaron Brown, Abigail, daughter of Clerk Kimball, Dorcas Hovey, Priscilla, daughter of Clerk Kimball, Elizabeth Atwood, Abigail Wooster. Sixteen admitted this day. *Deo Gloria!*

May 1. Nathan Webster, John Tenny, Elisabeth Sticknee, Rebeckah Mullicken, Rachel Philbrook. *Triuni Deo Gloria!*

June 26. Nathaniel Walker, Daniel Hardy, Daniel Gage, Samuel Hardy, Ebenezer Burbank, Robert Mullicken, Robert Savory, Thomas Hardy, Joseph Hardy, Samuel Kimbal, Benjamin Gage, Thomas Savory, Daniel Tenny, Joseph Kimball, David Kimball, Jr., Hannah, wife of William Savory, Mehitabel Hall, Hannah, wife of Ebenezer Kimbal, Abigail Stewart, Susan Gage, Hannah Savory, Love Hutchins, Martha Hardy, Eunice Hardy, Hannah Bailey. All these twenty-five admitted the same day. *To God shall be all ye glory!*

July 26. Ebenezer Kimbal.

July 31, 1721. Benjamin Savory, Benjamin Kimbal, Prudence Hardy, Elizabeth Gage, daughter of John Gage, Sarah and Abigail, daughters of John West.

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Aug. 28. James, son of Joseph Hardy, Hannah, wife of Samuel Hardy, Esther Parry, Mary, daughter of ye widow Hardy.

Dec. 18. Mary, wife of Edmund Chadwick.

Aug. 1721. John Pearl.

Mar. 18, 1722. William Martin. *Laus Deo!*

May 6. Mary Bailey, daughter of Thomas Bailey.

Aug. 5. Elizabeth, daughter of Thomas Carleton.

1723. Jacob Hardy, Jr., Elizabeth, wife of William Martin, Mary, wife of Timothy Hagget, Hannah, daughter of Samuel Hardy. *Laus Deo!*

Apr. 21. John Peabody, and Sarah his wife. *Triuni Deo Gloria sempiterna!*

Two hundred and thirty-four communed with us June 11, 1723.

June 2. Hannah, wife of Jonathan Chadwick.

June 30. George Carleton, Daniel Wooster, Sarah Hardy, daughter of William Hardy, Jane Baily, daughter of Thomas and Eunice Baily. *Laus Deo!*

July 28. Richard Hardy, 44 years old, Hannah, wife of Hugh Smith, Sarah, wife of Ebenezer Burbank, Deborah, wife of Thomas Hardy. *Laus Triuni Deo!*

Sept. 1. Rebeckah, wife of Robert Savory, Mehitabel, daughter of widow Hannah Green.

Dec. 29. Maximilian Haseltine, Moses Wooster. *Laus Deo!* Martha, wife of Maximilian Haseltine.

1724. Daniel Jaques, Jr., Obadiah Parry, Jr., Samuel Hale, Jr., Hannah, wife of Daniel Jaques, Jr., Mehitabel, wife of Obadiah Parry, Jr.

Mar. 1. Benjamin Carleton, Elizabeth Symmes. *Gloria Triuni Deo!*

Dec. 6. Jonathan Hale, son of Samuel Hale. *Deo Gloria!* Elizabeth, wife of Caleb Brown. Thirty admitted this year.

Feb 7. John Cole, Edmund Hardy, Thomas Hardy, Mary Hale, daughter of Samuel Hale, Alice Perly.

April 4. Elizabeth Webster.

Aug. 1. Rebeckah, daughter of John and Mary West.

Sept. 4, 1726. Timothy Hardy, son of Joseph Hardy, Abial, wife of Joseph Kimbal.

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Sept. 25. Martha Pindar.

Oct 30. Joseph, son of James Bayly.

1727, Feb. 25. Abigail, daughter of Ichabod Boynton. Bethia, daughter of John West.

May 7. Sarah, daughter of Nathan Webster.

July 28. Nathaniel Fales.

Sept. 3. Luke Hovey, Elizabeth Hovey, second daughter of Luke Hovey.

Sept. 24. Mary, wife of John Fisk.

Nov. 5. Sarah, wife of John Jaques, John Jaques, Elizabeth Spofford, daughter of Samuel Spofford, Hepzibah Hardy, daughter of widow Hardy, Mehitabel Middleton, daughter of William Middleton.

Dec. 24. These taken in in the forenoon: Sarah Willis, Lydia Gage, daughter of Daniel, Dorcas Kimbal, daughter of Thomas Kimbal, Jr., Mehitabel Steward, daughter of James Steward, Mary Wilson, daughter of Joseph Wilson.

Dec. 24. James Wilson and Martha his wife, Nathaniel Walker, son of ye widow, Amos Foster, Ebenezer Sherwin. These 5 taken in in ye afternoon.

Dec. 31. Esther Kimbal, wife of Ephraim Kimbal, Elizabeth wife of John Parker, Solomon Steward, Martha his wife, John Carleton, son of Thomas Carleton, Isaac Kimbal, son of Jonathan Kimbal, Elizabeth Carleton, Abigail Carleton, daughters of ye widow, Abigail Carleton, wife of Nathaniel Carleton, Mary Green, daughter of John Green, John Fisk, Elizabeth Green, daughter of ye widow, Nehemiah Carleton, Elizabeth, his wife, Jonathan Cole. These 15 taken in together.

Anno 1728. Ebenezer Gage, son of John, Moses Gage, son of Daniel, Zechariah Boynton and Mary, his wife.

The additions made to ye church about this time from Dec. 24, &c, were occasioned by the terrible earthquake which began Oct. 29, 1727, at about 1-2 an hour after 10 at night.

Jan. 14. David Walker, son of ye widow, Moses Day, son of Moses, Richard Haseltine, son of Lieut., Stephen Woodman, Nathaniel Carleton, Ephraim Haseltine, Thomas Haseltine, sons of Lieut., Jonathan Sherwin.

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Feb. 18. John Day, son of Deacon Day, Mary Webster, daughter of Nathan, Hepzibah Sherwin, wife of Ebenezer, Sarah Barnes, daughter of Mrs. Turner, Jeremiah Stickney, Samuel Runnels, son of Samuel, John Gage, son of John Gage, Joseph Mullicken

Mar. 3. Sarah Carleton, Mary Lurvey, daughter of widow, Mary Hovey, wife of John.

April 7. Stephen Huse, school master, Mary Haseltine.

May 5. Jemima Gage, daughter of Daniel, Lydia Webster, daughter of Nathan, Mercy Kimbal, daughter of Samuel, Ruth Haseltine, daughter of Deacon.

June 2. Hannah, wife of Ephraim Peabody.

July 2 Joseph, son of Luke Hovey.

Aug. 4. Thomas Turner, Aaron Carleton.

Sept 22. Hannah Griffin, daughter of John.

Oct. 6. Ezekiel Wilson and Ruth his wife, Sarah Boswell, wife of Daniel.

Nov. 3. Joseph, son of Sergt. Hall.

39 admitted this year.

May 4, 1729. Elizabeth, wife of Daniel Emerson, Sarah daughter of Daniel Gage.

June 1. Abigail, daughter of ye widow Day.

Aug. 3. Stephen Runnels, son of Samuel.

June 7, 1730. Elizabeth, daughter of David Wood.

Oct. 4. Abraham Day, son of ye widow.

Nov. 29. Gersham Haseltine.

Jan. 17, 1731. Sarah Simmonds, daughter of Rebecka Miller.

May 2. Nathan Eams and Mary his wife, Jeremiah Eams, Mehitabel Eams, their children, baptized the same time. Priscilla Kimballa, wife of Benjamin, Elizabeth Carleton, wife of Ebenezer.

July 4. Mehitabel Hazeltine, daughter of Deacon.

Aug. 1. Mehitabel, wife of Nathaniel Gage.

Feb. 6, 1732. Daniel Wood.

March 5. Sarah, wife of Daniel Wood, Elizabeth Tyler, wife of Job.

June 25. Dorothy Kimbal, wife of Nathaniel.

July 2. Sarah, wife of Stephen Woodman, Susannah Middleton, daughter of William, Sarah Runnels, daughter of Samuel.

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April 1, 1733. Jeremiah Kimbal, Cesar, servant of Ephraim Kimbal.
Nov. 4. Sarah, wife of John Mullicken.
Mar. 3, 1734. Rachel, daughter of Ichabod Boynton, Elizabeth, wife of Benjamin Carleton.
May 26. Sarah, wife of John Hall, Jr.
June 3. Mehitabel, daughter of Jonathan Kimbal.
July 7. Judith daughter of John Hall.
July 28. Rachel Frie, daughter of widow Haseltine.
Aug. 4. Thomas, servant of Jonathan Kimbal.
Sept. 1. David Haseltine, son of Deacon Haseltine.
Oct. 20. Stephen Meril and his wife.
Nov. 17. Elizabeth, wife of Isaac Kimbal.
Jan. 5, 1735. Abigail Hardy, daughter of Prudence Danielson.
Feb. 9. Frances, wife of Joseph Parsons.
Feb. 23. Mehitabel, daughter of Nathaniel Griffin, Naomi, daughter of Daniel Gage.
June 8. Stephen Kimbal.
July 6. Timothy Haggit, Jr.
Sept. 7. Mary, daughter of Samuel Webster.
Nov. 2. David, son of deacon Hall, Esther, daughter of Daniel Gage.
Mar. 21, 1736. John Brook.
May 2. Martha Marsh.
July 4. Abigail Haseltine, daughter of Lieut., Elizabeth Haseltine, daughter of Nathaniel, Mary Hoit.
Oct. 3. Thomas Gage and Phebe, his wife, Abraham Gage, son of John Gage, Jr., Job Runnels, son of Samuel, Elizabeth Sesions.
Dec. 5. John Hall, Jr., Samuel Webster, Jr. since minister in Salisbury, Mary Stewart, daughter of Edward.
Nov. 6, 1737. John Haseltine, son of Lieut., Amos Haseltine, son of Thomas Kimbal, Esq.
Dec. 4. Mary Kimbal, daughter of Nathaniel.
Mar. 5, 1738. Love Sleeper.
July 2. Mary, wife of Abraham Day.
Dec. 17. Sarah, daughter of dea. Jonathan Woodman.
Dec. 31. Nathaniel Haseltine and Sarah his wife.
July 8, 1739. Aaron Kimbal.

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Nov. 2, 1740. David, son of David Wood, Mary, daughter of David Wood.
Jan. 7, 1741. Abigail, wife of Ralph Hall.
Jan. 14. Samuel Mulliken and Sarah his wife.
Aug. 30. Joseph Kimbal, son of Robert, and Sarah his wife, Elizabeth, daughter of John Green, Elizabeth, wife of Maximilian Haseltine.
Oct. 18. Henry Sargent, Dorothy Kimbal, daughter of Ephraim.
Oct. 25. John Baily.
Nov. 22. Jonathan Woodman, son of Deacon, Mary his wife.
Nov. 29. William Earman.
Dec. 20. Elizabeth, daughter of Ichabod Boynton.
Jan. 3, 1742. Caleb Hall, son of John, Mary Crummy, Peg, servant of Thomas Carleton.
Jan. 24. Abigail, daughter of Robert Kimbal.
May 7. Ephraim Kimbal, Ebenezer Webster, Amos Haseltine, Nathaniel Mullicken.
Mar. 28. Susanna Gage, daughter of John Gage, Jr.
May 2. Thomas Kimbal, Jr., Elizabeth, wife of Jeremiah Kimbal, Ruth, wife of Thomas Kimbal, Jr., Abigail, daughter of Daniel Gage.
June 5, 1743. John Haggit.
Sept. 3. Phinehas Kimbal.
Nov. 6. Nathan Kimbal.
Feb. 26, 1744. John Boynton, son of Zechariah.
Mar. 11. Martha, daughter of David Wood.
April 8. Joseph Goodhue.
May 6. Sarah, wife of John Haggit.
Aug. 5. Scisco, servant of Deacon Carleton.
Mar. 2, 1746. Aaron Gage.
April 6. Jonathan Kimbal, Jr, son of Samuel.
Aug. 3. Mr. Cotton Brown, son of ye Rev. John Brown.
Nov. 2. Elizabeth Fales, daughter of ye widow.
Dec. 14. David Thurston and Hannah his wife.
Mar. 1, 1747. Sarah, daughter of Dea. Hall.
Mar., 1748. Mary, danghter of Dea. Woodman.
April 3. Sarah, wife of Ebenezer Webster, Hannah, daughter of Samuel Kimbal.
May 15. Atwood Fales.

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May 29. Phebe, daughter of Samuel Kimbal.
Dec. 4. Samuel Woodman, and Mary his wife, Hannah, wife of Samuel Runnils.
June 25, 1749. Phebe, wife of Isaac West, Mary, daughter of Zechriah Bointon.
July 2. Abigail Carleton.
1750. None.
Feb. 17, 1751. Benjamin Gage, Jr.
May 5. John Kimbal, Obadiah Hall.
May 12. Prudence, wife of Aaron Carleton.
June 2. Sarah, daughter of Nehemiah Carleton.
June 9. Lydia, daughter of Nathaniel Kimbal.
Sept. 22. Sarah, daughter of Nathaniel Kimbal.
Dec. 22 Mary, wife of Ebenezer Kimbal.
1752. None.
Jan. 28, 1753. Samuel Trask.
Feb. 25. Richard Kimbal, son of Lieut.
Mar 25. Dudley Carleton, and Abigail his wife.
April 15. Edmund Kimbal, John Head, and Mehitabel his wife.
Sept. 2. Joshua Wood and Elizabeth his wife.
Nov. 25. Eunice, wife of Richard Kimbal.
April, 1754. Ezra Miric.
Feb. 17. Abigail, daughter of John Day.
April 21. Daniel Buzzil.
May 26. Joseph Marble.
Oct. 27. Frances Parsons.
Mar. 30, 1755. Rebeckah, daughter of Nathaniel Kimbal.
April 4. Mary Chadwick, widow of James.
July 20. Joseph Kimbal, Jr. and Abigail his wife.
Sept. 7. James Haseltine.
Sept. 21. Ebenezer Griffin.
Dec. 7. Sarah, daughter of Samuel Webster, Mary, daughter of Dea. Walker.
Dec. 21. Nathaniel Griffin, Rebeckah, wife of James Haseltine, Priscilla, wife of Ebenezer Griffin, Sarah Buzzil, Rebeckah Skipmore, Sarah Day, Abigail Carleton, daughter of Benjamin, Sarah, daughter of Lieut. David Haseltine, Hannah Blazdill, Rebeckah, daughter of Isaac Kimbal.

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Dec. 28. Thomas Webster and Sarah his wife.
Jan. 4, 1756. Sarah, wife of Ezra Annise, Mary Kimbal, daughter of David Kate.
Jan. 11. Abigail, daughter of Job Runnils.
Jan. 25. Martha Merril.
Feb. 1. Mehetabel, daughter of John Day.
Feb. 22. Abigail, daughter of Capt. Mulliken.
Mar 7. Sarah, daughter of Gage.
Mar. 21. Sarah Wood.
April 4. Judith, daughter of David Hall.
June 6. Jacob Wyman, Jonathan Chadwick, Sarah, wife of Robert Haseltine.
Nov. 7. Moses Day and Hannah his wife.
April 3, 1757. Samuel Chadwick.
Aug. 6, 1758. Nathaniel, son of Nathaniel Kimbal.
Nov. 5. Nathaniel Gage, Jr. and Dorothy his wife.
July 1, 1759. Mehetabel English.
April 6, 1760. John Kimbal son of Benjamin.
Dec. 28. Thomas Carleton, Jr. and Molly his wife.
Aug. 23, 1761. John Phillips and Elizabeth his wife.
Nov. 8. David Chadwick, who lived not to come to ye sacrament.
July 4, 1762. Jonathan Kimbal, son of Nathaniel.
April 3, 1763. Benjamin Walker.
May 8. Ruben Carleton.
June 26. Joseph Mulliken and Elizabeth his wife.
Sept. 4. James Carleton and —— his wife.
Nov. 6. Judith, wife of Daniel Thurston.
Mar. 1, 1764. Abraham Kimbal and Judith his wife.
Aug. 19. Phinehas Carleton, and —— his wife.
Oct. 7. Daniel Jaques and Sarah his wife.
Feb. 10, 1765. Abraham Day, Jr.
281 admitted by the Rev. Mr. Parsons.
Feb. 9, 1766. John Day and Deborah his wife.
June 29. Susanna, wife of Nathan Kimbal.
July 6. Hannah, daughter of Nathaniel Kimbal.
Aug. 17. Richard Gage and Annah his wife, Isaac Kimbal and Betty his wife, Anna Buzzil.
Sept 7. Nathaniel Kimbal and Mary his wife.
Oct. 5. Samuel Lakeman and Margaret his wife.

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Oct 19. Abel Kimbal and Mary his wife.
Nov. 2. Benjamin Muzzy.
Feb 22, 1767. Samuel, son of Nathaniel Kimbal.
Mar. 15. Mary, daughter of Abraham Day.
Aug. 16. Abigail, wife of William Easman.
Sept. 20. Sarah, daughter of Thomas Cross.
Dec. 6. John West.
Mar. 27, 1768. Mary Greely.
June 12. Phineas Cate, and Abiah his wife.
Sept. 4. Thomas Barnard, school-master.
Mar. 12, 1769. Thomas Cross, Jr., and Lucy his wife.
June 11. Amos Mullicken, and —— his wife.
Feb. 25, 1770. Aaron Carleton, and Mehitabel his wife.
Mar. 25. Daniel Kimball, Jr, and Elisabeth his wife.
Sept. 30. Moses Kimball, and Anna his wife.
May 5, 1771. Benjamin Thurston.
Feb. 23, 1772. Richard Walker, and Mary his wife.
June 28. Timothy Kimball, and —— his wife, Mary Webster.
Oct. 18. Mary Haseltine.
Nov. 1. Phineas Webster.
Nov. 22. —— wife of James Lindell, widow Sarah Carleton.
May 23, 1773. Shubal Tenney, and Martha his wife.
Sept. 5. Jacob Kimbal, and Sarah his wife.
Nov. 7. Mary, wife of Abijah Spofford.
Mar. 6, 1774. Ephraim Chandler, and Johanna his wife.
Nov. 20. John Runnels, and Sarah his wife.
Nov. 27. John Griffin, and Eunice his wife.
Mar. 12, 1775. Peter Gage, and Mary his wife.
Mar. 26. Joseph Day, and Priscilla his wife.
Oct. 1. Hannah Bailey.
Oct. 15. Sarah Walker.
1776. None.
Mar. 2, 1777. Sarah, wife of James Lindall.
Apr. 27. Dorcas Hagget.
June 1. Daniel Barker.

Whole number admitted by Mr. Williams, 65.

NOTE. No admissions follow the above for about ten years; probably on account of the Revolutionary War.

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ADMITTED TO COMMUNION BY ME, J. ALLEN.

1787. Sarah Day, wife of Nicolas Buswell.
Sept. 1788. James Kimball, and Sarah his wife, Joseph Chadwick, and Mary his wife.
1791. Theodore Cross, Mary Carleton, John Marble, Caleb Ford.
Sept 6, 1794. Mary Carleton, widow of William Carleton.
1796. Esther Hagget, wife of Moses Hagget.
1797. Martha Tenny, Mary Kimbal and Jane Kimbal, Bayley Day and his wife.
May 20. Ezra Buck, and Hannah his wife.
Sept. 10. Benjamin Walker, and Sarah his wife.
Oct. 8. John Day, Jr.
Apr. 1, 1798. Richard Kimbal and Nathaniel Kimbal.
July 30. Moses Webster, and Susanna his wife.
Nov. Mehetabel, wife of David Carleton.
July 26, 1799. Mary Carleton, wife of Bezaleel Carleton.
1802. David Kimbal, Jr.
Oct. Abel Kimbal, and Abigail his wife.
1804. David T. Kimbal.
June, 1806. Joanna Day.
Aug. 11. John Haseltine, and Rebecca his wife, Edward Kimball and his wife, Eunice, wife of Eliot Payson, Sarah, wife of Asa Kimball, Betsey, wife of Ezra Trask, Betsey, wife of Nathan Kimball.
Sept. Mary Haseltine, Nancy Haseltine and Rebecca Fitz.
1807. Moses Hall, and Elisabeth his wife, —— wife of Lieut. Tenny, Jr., Rebecca and Abigail Carleton Haseltine.
Sept. 13. Sarah Marble, Betsy Allen and Lydia Kimball.
Oct. 10 Mary Gage, Hannah Gage and Betsey Gage.
Mar. 11, 1810. Hannah Carleton.
Apr. 11. Sophia Kimball and Sarah Chadwick.
1811. Rebecca Kimball, wife of Edmund Kimball, and Ruth Davis, wife of Daniel.
Oct. 1812. Amos Perley, Hannah Tenny.
Nov. 15. Samuel Stiles, and Mary his wife, and the wife of Samuel Webster, Betsey Kimball, Rebecca Kimball, James Kimball and Mehitabel Carleton.
1813. Charlott Gage and Martha Cobern.

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1814. Samuel Kimball and his wife.

Jan. Almah Hall and Mary Tenny.

Nov. 12, 1815. David Tenny, Jesse Kimball, William Kimball.

1818. Esther Richardson and George Kimball.

Nov. Eunice Tuttle.

June 13, 1819. Nancy Hall, Betsey Hall, Sarah Kimball, and Elizabeth Kimball.

Dec. 1, 1824. Rev. Ira Ingraham was admitted a member of this church.

85 admitted by Mr. Allen.

NOTE. The above closes the list of members in the old book, and the following continues the same in the new book now in use.

Mar. 1825. Isaac Morse, Lydia Morse, Mary B. Harris, Deborah W. Ingraham, wife of Rev. I. Ingraham.

Aug. 12. Lucy Allen.

Nov. 10. Nancy Johnson, wife of Frederick Johnson.

Apr. 8, 1826. Rev. Isaac Jones, Nancy Jones.

Apr. 16. Sarah Tenney, wife of Leonard.

Jan. 7, 1827. Elizatte Hale.

May 6. Harriet Kimball, wife of Eliphalet.

June 16. Leonard Johnson, Myra Johnson, wife of Leonard.

July 8. D. Chadwick Kimball, Louisa Kimball, wife of Chadwick, Capt. Jonathan Chadwick, Eunice Chadwick, wife of Capt. Jonathan, Caroline Allen, Laura A. Heath, wife of Charles Kelley.

July 8. Elbridge Little, Charles Kitridge, Adaline Tenney, wife of Leonard, Jane R. Hovey, Sarah Carleton, Louisa Carleton, wife of Doyle, Sarah L. Payson, Elvira Kimball, wife of Joshua Day, Emily Kimball, wife of John Day, Sophia Gage, wife of Col. J. Parker, Adaline Johnson, wife of John Tuttle, Lucretia Greenleaf, wife of Benjamin, Rebecca Kimball, Sophronia Peabody, wife of E. Little, Mary Ann Allen, wife of Osborn, Horatio Harris, Samuel Tenney, Isaac Hovey, Capt. Rufus Kimball.

Sept. 2. John G. Buswell, Mrs. Mary H. Richardson, wife of James Richardson, Charlotte J. Ordway, Lydia Carleton, wife of Nathaniel, Mrs. Mary Carleton, wife of Isaac, Eliphalet Kimball, Dr. Enoch Cross, Ann Trask,

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Mrs. Deborah Hovey, widow, Mary Phillips, wife of John Kimball, Mrs. Hannah Chadwick, wife of Samuel Chadwick, Mrs. Abigail Thurston, wife of Daniel, Mrs. Sarah Carleton, Mrs. Sophia Day, widow, Eliza Peabody, wife of Allen, Mary Trask.

Nov. 4. Mrs. Martha Ordway, Elery Hale, Deborah R Day, wife of B. P. Chadwick, William Day, Jr., Mrs. Rhoda Day, wife of William, Jacob Kimball, Mary P. Chadwick, Mrs. Almira Carleton, wife J. P. Carleton, Benjamin P. Chadwick.

April 19, 1828. Aaron Henry, Miriam Henry.

June 14. Betsey Kimball, wife of George.

Aug. 1, Mrs. Abigail Kimball, wife of Dea. Jesse.

Sept. 5. Mrs. Susanna Simonds, widow.

Jan. 4, 1829. Moses E. French.

Mar. 1. Emily Spofford, wife of Wm. Hall.

July 3. Benjamin Hale, Ann Hale.

Jan. 3, 1830. James French.

Feb. 19, 1831. Lydia S. Hoadley, wife of Rev. L. I.

Mar. 6. John Kimball.

June 3. Sally Williams, widow, Lavinia Carleton, wife of of Carey.

Sept. 4. Tryphena Pike, widow, Elizabeth P. Marble, wife of John M., Esther Simpson, widow.

Nov. 3. Nancy Day, wife of William, Betsey Smith Spofford, wife of Moody, Nathaniel Carleton, Carey Carleton, Lucy Kimball, wife of Poor, Caroline Carleton, wife of Joshua, Eliza Ann Hovey, Doct. George Cogswell, Abigail P. Cogswell, Nathaniel Thurston Kimball, Harriet G. Kimball, Joshua Holt, Rebecca Holt, Mary G. Holt, wife of Joseph.

Jan. 1, 1832. Benjamin Greenleaf, James Bartlett, Mehitable Bartlett, wife of James B., John R. Buswell, Harriet H. Buswell, Frederick Johnson, Daniel Kimball, George H. Griffin, James Kimball, Nathan Holt, James Otis Buswell, Elizabeth B. Peabody, wife of John, Samuel Jenkins, Mary Peabody, wife of Nathaniel, Charlotte Harris, wife of Wm. Allen, Priscilla Hopkinson, wife of Wm. N. Kimball, Caroline Kimball, wife of Jewell, Charlotte C. Tenny, wife of Daniel Kimball, Maria

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Whittier, Harriet H. Webster, D. T. Kimball, Elizabeth Hale, Priscilla Carleton, wife of Hubbard, Hannah L. Little, wife of William Tenny, Olinda Hovey, Hannah Dale, widow, Isaac Carleton.

Mar. 1. Mary Jane Day, Emeline Whittier, Sarah W. Butrick, wife of William, Mary J. Pike, Charles Buswell,

No. 4. John Parker.

May 3, 1833. Mary A. Searle, wife of Rev. M. C., Eleanor Jenkins, wife of Samuel.

Aug. 16. Nancy Newell, widow Elizabeth Newell.

June 22. John Morse.

Oct. 18. Betsey Whittier.

Feb. 15, 1834. Alfred Kittredge, Mary Kittredge.

Aug. 9. Chloe Haseltine.

July 11. William Eaton, Lucinda Eaton, Ann M. Eaton, Henry Hills, Harriet Hills, Elizabeth A. Kimball, wife of Charles.

May 1, 1836. William Hall.

June 3. William Cummings.

Aug. 26. Daniel Fitts, Nancy Fitts, Sophia Day, wife of Charles Tenney.

Sept. 4. Humphrey Hoyt, Alice B. Hoyt, Sophronia Griffin, wife of Johnson.

Nov. 4. Harriet Heath.

Dec. 23. Laura A. Willet, wife of Lewis, Elizabeth Montgomery, wife of Geo. K.

Sept. 1, 1837. Sarah T. Page.

Nov. 4. Warren Ordway, Caroline Ordway.

Dec. 29. Mary J. Munroe, wife of Rev. Nathan.

Mar. 4, 1838. William N. Kimball, Louisa Hopkinson, wife of Wm. N. Kimball, Sally George, Hannah Heath.

Mar. 30. Dolly Peabody, wife of Leonard.

Apr. 20. Elizabeth I. Kimball, wife of Albert.

May 6. William F. Johnson, Zelinday Payson, Roxanna Peabody.

July 1. Nehemiah Carleton, J. P. Carleton, Joseph Hall, John P. Montgomery, Hannah Montgomery, George K. Montgomery, Philip Kimball, Sophia Kimball, William H. Kimball, Albert Kimball, David Kimball, S. C. Sawyer, Aaron P. Heath, Mrs. Charlott H Carr, Elizabeth

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Carr, George Johnson, Leonard Tenny, George Fitts, Sarah A. Pike, Harriet N. Morse, Mary T. Tenny, wife of A. Heath, Lucretia H. Kimball, wife of Rev S. C. Kendall, Ann M. Johnson, Cyrena Wheeler, wife of Emerson, Nancy J. Haseltine, wife of Sanborn.

Aug. 31. Betsey Kimball, wife of Asa, Martha Kittredge, widow, Phebe Davis, wife of Barzilla, Emma E Hodgkins, wife of Geo. Johnson, Timothy Eaton.

Sept. 2, 1838. Nathaniel Gage, Hannah Gage, Priscilla Gage, John Marble, Mary Marble, Kimball Farrar, Almira Farrar, Nancy Carleton, wife of George, Charlotte Holt, wife of Joshua, Sarah Smith, Maria Kimball. Lydia Hale, wife of William, Gilbert Kimball, William Butrick.

Jan. 6, 1839. Moody Spofford, Martha A. Watson, Charles Tenney.

May 3 Abel Chase, Mrs. Chase.

Aug. 9. Rebecca Emerson.

Aug. 27. Lucinda J. Kimball, wife of D. Fitts.

Nov. 3. John Emerson.

June 21, 1840. Sarah Sawyer, widow.

Aug. Sophia S. Day, wife of Charles Tenney.

Sept. 6. Amos Gage, Warren Gage, George Gage, Leverett Kimball, Luther Johnson, Alpheus Trask, William Elliot, Ireen Elliott, wife of William, Sarah A. Johnson, wife of William F., Mary Pearson, wife of Joseph, Mary Day, wife of C. E. Webster.

Nov. 1. Abigail Bohonan, wife of Geo. Brown.

Jan. 3, 1841. Julia Sessions, Francis C. Dodge, Margaret L. Jackson.

Mar. 5. Nancy Emerson.

June 10, 1841. Lucy Lovejoy, Berlinda Lovejoy.

Nov. 5. Anna M Hall, wife of Joseph.

Dec. 31. Ellen Emerson, Ann E. Kimball, wife of James.

Mar. 6, 1842. John G. Russell.

Sept. 4. Sarah Silsby, Emeline Silsby.

Nov. 4. Elisabeth Peabody, wife of John.

Mar. 5, 1843. Elisabeth Cate, wife of Rev. E. A. Barrows, Marcia D. Kimball, Isabella G. Kimball.

Apr. 14. Charlotte Webster, wife of Leonard.

May 7. Hannah P. Silsby, wife of George.

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June 30. Martha Webber, Elisabeth Heath, wife of A. P.
Sept. 2. John H. Lovejoy, Sally Lovejoy, Lucelia T. Munroe, wife of Rev. Nathan, Fanny R. Cheever, wife of Henry.
Dec. 22. Caroline Gage, wife of Warren.
Jan. 7, 1844. George E. Silsby.
May 5. Nathaniel T. Kimball, Harriet G. Kimball, Susan Smith.
July 5. John Benson, Lucy A. Benson.
Feb. 26, 1846. Nabby Carleton, widow.
Apr. 30, 1847. Daniel B. Kimball, Charlotte Kimball.
July 2. Catharine Brown, wife of Addison.
July 30. Laura A. Willett, wife of Lewis.
Sept. 3. Maria M. Watson, wife of John.
Sept. 26. Simeon Atwood, Mary H. Atwood.
Nov. 7. Charles E. Johnson, Angelina R. Day, Eliza W. Day, Elisabeth P. Day, Mary E Blair, Lucelia J. Kimball, Marietta Kimball, Abby H. Johnson, Eunice F. Lunt, M. Sophia Kimball, Julia A. Richardson, Sarah S. Carleton, wife of R. H. Emerson, Sarah S. Knowles, Susan F. Smith, Betsey P. Greenleaf, wife of Rev. S. C. Kendell, Louisa Kimball, Laura A. Willett, wife of J. Gale, Eliza A. Roger.
Jan. 2, 1848. Berlinda Lunt, wife of Dr. Smith.
June 29, 1849. Henry Hill, Abigail C. Hill.
Sept. 9. J. H. Strickland, Charlotte Strickland.
Nov. 2. Sarah Holt, wife of Joshua.
Feb. 28, 1850. Mary L. Kimball, wife of Leverett.
Mar. 3. John P. Montgomery, Hannah Montgomery,
Nov. 1. Joseph P. Junkins, Sarah A. Junkins.
Nov. 3. Priscilla Johnson, Julictt Kimball.
Jan. 15, 1851. Harriet Pike, wife of Stephen.
Mar. 2. Ann E. Watson, Caroline E. Morse.
July 6. Thomas H. Lovejoy, Ellen M. Kimball, Sarah M. Ordway, Mary A. Parker.
Mar. 28, 1852. Maria Atwood.
Apr. 21. George Johnson.
Dec. 21. Ann Ordway, wife of Nathaniel Ordway, Susan J. Bodell.
Jan. 2, 1853. Thomas J. Carleton.

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Mar. 6. Eliza Spofford, wife of Moses.
May 1. Sophronia Carleton.
July 1. Luther Johnson Mary F. Johnson.
Feb. 24, 1854. Mary F. Page, wife of Joseph.
May 5. Rev. J. T. McCollom, Mrs. E. H. McCollom, Caroline E Jewell.
May 7. Sarah E. Dexter, wife of Locke, Lydia K. Greenleaf.
Jan. 7, 1855. Laburton Johnson, Caroline E. Johnson.
May 3. Andrew Ellis, Deborah Ellis, Joseph F. Kimball, Lucinda Kimball, Phineas A. Carleton, Henry Phillips, Almira Bradstreet, wife of Justin E., Lois A. Sawyer, wife of B. G. Perry.
July 1. Hiram Day, Sophronia A. Day, Harriet E. Jewell, wife of W. W. Phillips, Charlotte P. Kimball, wife of Nichols, Mary O. Locke, Charlotte E. Allen, Abby G. Hoyt, wife of S. L. B. Speare, Julia C. Johnson, Ellen M. Freeman.
July 30. Mary A. Morse.
Oct. 16. Jane Lang, wife of Francis, Emily J. Lang, Amanda L. Hyatt, Benjamin Webster, Ann A. Webster.
Nov. 4. Ann Mitchell, Sarah Magoon.
May 4, 1856. Cynthia Whipple.
Dec. 19. S. L. B. Speare.
Jan. 4, 1857. Hannah M. Carleton, wife of George.
Mar. 1. Almira Hobbs.
Apr. 16. Julia A. Parker.
May 3. Anna J. Kimball.
Sept. 12, 1857. Walter Goodell, Sally Goodell, Nathaniel Hatch, C. P. Hatch, Horatio Pearl, William Nowell, Elisabeth Nowell, Lucy B. Nowell, Harvey M. Towle, Chastina Towle.
Jan. 3, 1858. Rebecca P. Heath, wife of Enos, Elisabeth H. Hall, Emily S. Hall.
Feb. 19. Ransom F. Tubbs.
Mar. 6. Francis E. Holt, Lydia Tyler.
July 4, 1858. Ellen M. Chadwick, wife of D. F. Towne, Mary E. Chadwick, wife of Henry Phillips, Caroline C. Day, wife of W. L. Gage.
Sept. 5. William Hilton, Ann M. Hilton, Abigail C. Jen-

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kins, wife of S. Warren, Caroline F. Ordway, wife of W. Everett, Samuel D. Moody, Matilda T. Morrison, wife of Elliott, Alice M. Curtis, Thomas W. Haseltine, Joseph Page, Charles W. Carleton, William W. Phillips, Nowell F. Sawyer, S. Willard Carleton, Susan O. Davis, William E. Whipple, Edward P. Webster, Sarah J. Kimball, Albert L. Kimball, Henry T. Elliott, William L. Gage, Jacob Gale, Edward F. Brigdon, Hannah E. Brigdon.

Oct. 22. Mary A. Kimball, wife of Raymond, Maria S. Ellis, wife of John A

Nov. 7. Frances A. Blaisdell, wife of Richard W., Nancy Haseltine, wife of Thomas W., Mary F. Ordway, wife of E. Carter, Priscilla Kimball, Arabella Kimball.

Dec. 17. Mary L. C. Elliott, wife of Henry T., Frederick G. Nason, Abigail P. Nason

Dec. 31 William K. Vail, Julia T. Vail.

Jan. 2. 1859. George S. Collins.

May 1. Edward G. Hanson, Adaline Kent.

July 10. Isaac Lawrence.

Aug. 18. Mary A. Holt, wife of Joshua.

Aug. 25. Mary K. Poor, wife of Moses, Adelaide G. Tenny, wife of Justin E.

Sept. 4. Sarah J. Chadwick.

Nov. 6. Rebecca E. Haseltine.

Mar. 4, 1860. Carlos R. Sargent, Lucetta A. Sargent, Mary C. How.

May 3. Ann M. Munroe, wife of Rev. Nathan, Lois S. S. Kimball.

May 6. Kate S. Carter, wife of J. Corson.

Aug. 30. Serena J. Campbell, wife of Rev. G. W.

Nov. 1, 1861. Abbie A. Ordway, wife of G. W., Isabella L. Kimball, wife of A. L.

Dec. 12. Lucy M. Goodell.

May 4, 1862. Sarah P. Cogswell, Emeline L. Johnson, wife of J. H. Cummings.

Feb. 26, 1863. Julia A. Gage.

Mar. 1. A. Walter Kimball.

May 3. Mary Isabella Kimball.

July 3. Mrs. Abbie West.

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July 5. Francis Lang, Harlon P. Waldo, Isaac Goodell, Herbert W. Brigden, Thomas C. McCollom, Emma A. A. Shute.

Sept. 6. William K. Farrar, Josephine M. Farrar, Samuel W. Johnson, Levina Johnson, Nicolas D. Sawyer, Mary W. Sawyer, wife of Richard, Catharine L. Poor, Mary E. Hopkinson, wife of S. W., Eliza Goodwin, Mary Lovejoy, wife of George, Mary L. Pemberton, wife of Edwin, Mary P. Whittier, wife of Daniel, Mary E. Savage, Mary D. Carleton, Emma A. Kimball, Louise J. Libbey, Emma G. Whipple, Ellen I. Gage, Mary K. Gage, Mary F. Sawyer, Rebecca M. Kimball, Mary F. Dexter.

Nov. 1. Charles Kimball, Eugene W. Day, Sarah F. Tenney.

Mar. 6, 1864. Mary J. Munroe, Sarah S. Munroe, Emma L. Davis, Lucy E. Lovejoy, wife of D. Roberts, Nellie L Cambell, Ida M. Carleton.

April 29. Julia A. S. Welch.

May 1. George. E. Lovejoy.

July 3. Nathan B. Tilton, Betsey H. Tilton, Benjamin F. Darling, Abigail M. Darling, William H. Page.

Sept. 4. Mrs. Lafayette Day, Anstice M. Carleton, wife of Nathaniel.

Mar. 5, 1865. Mary E. Peabody, wife of Calvin, Rebecca W. Hobson, wife of John H.

Oct. 23, Sarah Day, wife of Gage.

Jan. 5, 1866. Mary A. Brooks.

Jan. 7. Josephine Sawyer, wife of Edward, Emma L. Butrick, wife of William H.

Feb. 1. Rev. J. D. Kingsbury, Charlotte M. Kingsbury.

Feb. 15. Lucretia O. Webster, wife of Edward P.

Mar. 4, Elizabeth M. Sanborn, Hattie S. Evans.

Apr. 26. Lucy A. Peabody, Fannie Cogswell, wife of Dr. William.

Sept. 2. Louise K. Hopkinson.

Oct. 18. Mary K. Poor, wife of Moses Poor.

Nov. 4. Susan McLeod Dexter.

Dec. 20. Alvan Lewis, Abbie Lewis.

Jan. 6, 1867. Ellen B. Sanborn, Mary M. Smith.

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Mar. 3. Julia A. Goodell, Fannie S. Hall.
Apr. 11. Ann M. Jenkins, wife of Albert H.
May 2. Harrison E. Chadwick, B. G. Perry.
May 5. Dr. William Cogswell, Hellen A. Amazeen, John B. Tewkesbury, Emily A. Tewkesbury, Harriet Elliott, widow, Rebecca G. Hodgkins, wife of Alexander S.
May 5, 1867. Elizabeth Le. B. Kimball, widow.
June 21. Charles M. Kimball, Amelia Walton, widow, Theodore Reynolds, John A Day, Lizzie Day.
July 7. Lorenzo Waldo, Martha J. Waldo, George T. Brown, Annie W. Brown, George W. Hewes, Ruthetta Hewes, Henry P. Morse, Mary T. Morse, B. L. Pearsons, Mary E. Page, Harriet E. Thornton, wife of William, Sarah E. Farrar, wife of J. B., Mary Knight, wife of Albert H., Emily A. Silsby.
Sept. 8. Cornelius Kaler, Sarepta E. Kaler, Martha K. Sawyer, wife of Samuel C., Isabella L. Swasey, wife of Hazen, Caroline D. Cogswell, Annie M. Pearl, Sarah K Poor, wife of Jenkins, Anna S. Hatch, Mary E. Johnson, Henry L. Davis, Edwin C. Kimball.
Nov. 3. Doane Cogswell, William E. Morse, Frank H. Tyler, Daniel F. Gorman, Stafford D. Webster.
Jan. 6, 1868. Angelina Peabody, wife of Charles, Ednah A. Morse, wife of Henry.
Mar. 1. Sarah E. Poor, Arthur H. Hall, Abby F. Lovejoy, wife of Thomas H.
May 1. Eliza D. Tucker, Ellen E. Chadwick, Stephen J. Carleton.
May 1, 1869. Charles H. Morse, Edith A. Page, wife of Wm. H., Lucius H. Morse, John F. Hall, Milton B. Day, Henry L. Baker, E. F. Frothingham, Lefie M. Gage, wife of Estees, Fayette F. Charles, Austin G. Lewis, Mary A. Kimball, Franklin G. Phillips, Alice A. Kimball, wife of E. W. Day, Lydia M. Perry, Sophia A. Tappan, Jane C. Peabody, Hattie Hills.
July 4, 1869. George F. Bradstreet, George M. Brown, Astell Gage, Julia A. Spofford, Mary E. Webster, Harriet A. Campbell, Sylvia F. Ellis, wife of Cyrus, Eunice Kimball.
Nov. 7. Daniel N. Poor, Jr., Samuel B. Perry.

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Dec. 30. George L. Kelley, Kate M. Kelley.
Mar. 6, 1870. Lois A. Thurlow, wife of H. P. Waldo.
April 21. Dea. Curtis Lawrence, Harriet Lawrence.
May 1. Julia M. Kimball, wife of Edmund, Sarah D. Elliot, wife of Edwin G.
May 4, 1871. Lucretia H. Kendall.
May 7. Ada B. Shannon.
July 2. Charles Kneeland, Lucy M. Kneeland, Charles E. Wentworth.
Nov. 5. Nettie A. Peabody, Abby F. Eaton.
July 7, 1872. Charles G. Johnson, Herbert L. Gale, Hattie F. Atwood, Maggie E. Hilton, Mary F. Hatch.
July 18. John Corson.
Sept. 8. Mary E. Phillips, Helena A. Phillips, Elizabeth L. Handy, Alice M. Johnson, Marilla L. Peabody, Mary A. Eaton.
Nov. 3. Josephine F. Lang, wife of Charles.
Jan. 2, 1873. Cleora A. Veasey, wife of George, Ann Thompson, Williams R. Adams, Marion Adams, Ann Campbell.
June 19. Abraham Holmes, Susan B. Holmes.
July 6. Grace H. Kimball.
May 3, 1874. Ella G. Sawyer, Carrie C. Sawyer.
July 12. Charles T. Richards, Sarah E. Merrill, Mary E. Merrill, Martha L. Perry.
Dec. 24. Orestes West, Mary A. West, Enoch Butler, Mary B. Butler, Emma Butler.
Nov. 5, 1875. E. A. Lawrence, Susan C. Lawrence.
Nov. 7. Salome B. Ordway, wife of Walter.
Jan. 2, 1876. Annie L. Hopkinson, Annie F. Burnham.
Mar. 5. John F. Merrill, Anna O. Merrrill, Anna P. Johnson, Stella Blaisdell, Lillie F. Burnham, Alice C. Burnham, Florence A. Williams, Lizzie C. Merrill, wife of John F., Sallie B. Holmes, George K. Nealley, Jane Neally, Henrietta Dresser, wife of George W., Ella H. Hoyt, wife of E. H. Hoyt.
April 20. Gardner G. Kimball.
May 6. L. A. Drury, Frances A. Drury, B. F. Leavett, Eliza D. Ladd.
May 7. Catharine A. Hatch, Mary J. Kimball, Elvira H.

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Page, wife of William H., Harriet E. Kimball, wife of Gardner G., Julia W. Williams, wife of Harrison, H Parker Williams, Edward F. Hatch, Mary L. Walton, Jessie Town, Ellen H. Perry, Carrie A. Peabody, George F. Neally, Frank S. Gage, Willard C. Tyler, Martha P. Holmes, wife of Samuel, Elizabeth W. Brown, wife of John T., Jane W. Libby, Emily A. Lewis, Elvina E. Day, Moses S. Sawyer, Ada E. Sawyer, Henrietta P. Morse, wife of George F., Mabel D. Morse, Juliette K. Blake, Clara L. Gale, Lizzie W. Gale, D. F. Town, George D. Veasey, Harris C. Pearson, Fred. C. Kneeland.

June 9. Charles Williams, H. J. Williams.

July 2. Frank H. Kimball, Mary A. C. Kimball, William Thornton, John T. Brown, Everett W. Poor, John A. Ellis, Hattie J. Ellis, Martha F. Kimball, wife of William E., Caroline Kimball, Ida F. Bailey, Sophia E. Kimball, Julia G. Bradstreet, wife of George F., Lucy A. Chadwick, wife of Harrison E., Charles Kimball, Mary J. Kimball.

Nov. 2. Annie E. Johnson, Elizabeth G. Webster, Mary E. Webster.

Jan. 7, 1877. M. Louise Pearson.

July 1. Maud V. A. Neally, Cynthia F. Day, Nellie G. Day, Bertha A. Wilson, Effie M. Parker, Charles A. Ellis, Katy Kingsbury, Mattie Kingsbury, Mary F. Hopkinson, Catherine A. Kimball, Eleanor H. Kimball, A. H. Atwood, Dolly A. Atwood.

Nov. 4. John H. Richardson, Lydia Ellen Richardson.

Jan. 3, 1878. Mrs. Mary E. Anderson.

Oct. 31. Mrs. Elizabeth F. Smart, widow.

Nov. 3. Mrs. Ann Frye, widow.

July 3, 1879. Mrs. Sarah Sargent, widow, Mrs. Lydia M. Wells, widow, Rose G. Clarke, wife of Huse G.

Jan. 3, 1880. Laura M. Driver, wife of Samuel.

Jan. 4. John Batchelder.

July 4. Samuel Driver.

May 1, 1881. Clara M. Chadwick, Mary E. Phillips, Annie F. Johnson, Annie W. Ripley, Minnie L. Stone, Isabel D. Kelley.

July 3. Mary Perry, Julia Kimball.

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Nov. 6. Helen M. Hall, wife of Arthur H.
Dec. 1. Christina Duncan, widow, Christina Duncan.
Mar. 2, 1882. Mrs. J. A. Truesdal.
May 7. Mrs. Charles Poor, wife of Charles H., Charles H. Poor, Caroline S. Wentworth.

THE EXPANDED CREED.

The creed and covenant remained unchanged until the time of Allen, who was accustomed to write new covenants, as special acts of consecration. Two such are recorded. The more definite creed statement, as it stands to-day, was prepared by Mr. Ingraham. It is nearly identical with the creed statement which was adopted by churches at that time and a little later. Some verbal changes were made by Mr. Hoadly. The creed and covenant are as follows:

ARTICLES OF FAITH.

1. There is one only living and true God, the Creator, Preserver and Governor of the Universe: a being self-existent, independent and unchangeable; infinite in power, wisdom, holiness, justice, goodness and truth.

2. The Scriptures of the Old and New Testaments were written by holy men as they were moved by the Holy Ghost, and are an infallible rule of faith and practice.

3. God exists as revealed in the Scriptures, in three persons, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

4. God made all things for himself, and governs them according to the counsel of his own will; the principles and administration of his government being perfectly holy, just and good.

5. The first human pair were made upright, and constituted the general representatives of the whole human family; but they sinned against God by eating of the forbidden fruit, and in consequence of their apostacy all their descendants are alienated from God and opposed to his law, till renewed by the Holy Spirit.

6. In sovereign love, not willing that any should perish, God hath from before the foundation of the world, chosen some unto salvation, through sanctification of the spirit and belief of the truth.

7. The only Redeemer is the Lord Jesus Christ, who being God as well as man, has made atonement for sin, in view of which pardon is freely of-

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fered to all, and God can be just and the justifier of him that believeth in Jesus; yet such, notwithstanding, is the obstinacy of the heart in sin, that none ever do accept or believe, but such as are made willing in the day of his power, by the grace of his Holy Spirit.

8. Repentance toward God and faith toward our Lord Jesus Christ is the immediate duty of every sinner: and they who are effectually called by the Holy Spirit, and made willing to accept of salvation, will be preserved to God's eternal kingdom of glory in heaven.

9. Under the christian dispensation, the ordinances of the church are Baptism and the Lord's Supper. Believers and their households are proper subjects for baptism, and all who are truly penitent and believing in Christ are proper candidates for the Lord's Supper.

10. There will be a general resurrection both of the just and of the unjust, and a day of judgment in which the Lord Jesus Christ will award to every accountable creature according to his deeds: The wicked will go away into everlasting punishment, but the righteous into life eternal.

THE COVENANT.

In the presence of God, angels and men, you do now solemnly avouch the Lord Jehovah, the Father, the Son, and the Holy Ghost, to be your God, the object of your supreme love and your portion forever. You cordially acknowledge the Lord Jesus Christ in all his mediatorial offices, as Prophet, Priest and King, to be your only Saviour; and the Holy Ghost to be your only sanctifier, comforter and guide. You humbly and cheerfully devote yourself to God in the everlasting covenant of his grace, consecrating all your powers and faculties, with all that you possess, to his service; promising through the assistance of his Spirit, that you will give diligent attendance on his word and ordinances, seek the honor and interest of his kingdom, and, henceforth, denying all ungodliness and every worldly lust, live soberly, righteously and godly in the world.

Moreover, you devote not only yourself, but also all those in relation to whom God has constituted you, or may constitute you, the guardian; covenanting to bring them up in the nurture and admonition of the Lord, and thus to instruct them in the duties and privilege of the christian religion as implied in baptism; bearing them on your heart in prayer, and pleading for them God's remembrance of his covenant, "To be a God to thee and thy seed after thee."

You also cordially join yourself to this church, as a true church of Christ, engaging to submit to its government and discipline, to strive earnestly for its purity, peace and enlargement, and to walk with its members in charity, faithfulness and circumspection.

We, then, the members of this Church, receive you affectionately to our communion, promising you our prayers, our christian sympathy and our love; engaging on our part also to walk with you in all becoming watchfulness, kindness and fidelity; hoping that you and we shall become more and more conformed to the example of our divine Master, till we come at last to the perfection of holiness in the kingdom of his glory. AMEN.

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The doctrine of the church has never been corrupted. While there has never been what Dr. Fiske calls an "ultra, angular, pugnacious orthodoxy," the church has held steadily on its way, maintaining the faith of the fathers according to the word of God.

THE HALF-WAY COVENANT.

In common with other churches, the *half-way covenant* was in use by this people. The purpose of it was to give the privilege of baptism to children of parents who did not think themselves fit to partake of the sacrament. The form of that covenant is not on our records. But this is the form as it stood in the mother church:

"I take God the Father to be my chiefest good and highest end.
"I take God, the Son, to be my only Lord and Saviour.
"I take God the Holy Spirit to be my sanctifier, Teacher, Guide and Lawgiver.
"I take the people God to be my people in all conditions.
"I likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do.
"And all this I do deliberately, firmly, sincerely and forever.

It is easy to see that this is not, *in reality*, a *half-way* covenant. It is probable that most of those who subscribed to it were sincere christians; some may have been moved by selfish motives. There was a great temptation. Citizenship depended on church membership. Qualification for office depended on character and membership. It is to be remembered also, that baptism was thought to be essential; not a little superstition mingled with the thought. Parents who had no church membership deprived their children of the prerogatives of the church and shut them out from the family of God. The attention of the people was called to this necessity of baptism by Mr. Symmes in his sermons; special meetings were held to consider the fact that many

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of the baptized children of the church were growing up without owning the covenant; votes were passed in town meeting authorizing Mr. Symmes to visit among the people, calling any two men to help him, for the purpose of *admonishing* those who neglected to own the covenant. Such persons were to be warned especially that "their children could not be baptized if they failed in this duty." The result was that many persons replied that they believed in all doctrines and duties of religion, but they feared they had not a full christian experience. The *half-way covenant was made for them.*

There is no separate covenant on the record of the church for "half-way" covenanters. There never was one. The church passed votes from time to time on the subject, allowing persons "not scandalous in life, and orthodox in faith," to have their children baptized. They were allowed all the privileges of the church except the sacrament. For this they were exhorted to prepare themselves by prayer and meditation. It was a provision to reach that great number of christians, who are found in every generation, who are outside the church and not do esteem themselves worthy to be called christians, or to receive the holy sacrament. The *half-way* system failed. All systems will fail which leave out the present, personal, imperative duty to receive Christ, to enter his church, to accept the gifts of grace and the ordinances of the free gospel of the loving Son of God.

RULING ELDERS AND THE DIACONATE.

The office of Ruling Elder in this church dates from its early history till the pastorate of Mr. Williams. The following record alludes to the persons who performed the duty, but does not give the title of office:

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There is no separate statement on the record of the church for "half-way" communion. There was one. The church passed votes from time to time on the subject, allowing persons "not scandalous in life and orthodox in faith," to have their children baptized. They were allowed all the privileges of the church except the sacrament. For this they were exhorted to prepare themselves by prayer and meditation. It was a provision to reach that great number of christians who are found in every generation, who are outside the church and not do esteem themselves worthy to be called christians, or to receive the holy sacrament. The half-way system failed. All systems will fail which leave out the present, personal, imperative duty to receive Christ, to enter his church, to accept the gifts of grace and the ordinances of the free gospel of the loving Son of God.

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"22 of 11, 1687. Stayed ye Brethren and proposed whether they did "consent that the pew next to and under ye pulpit should be improved "by such brethren as did serve the church in reading the Psalms, or sup- "plying the place of deacons."

It appears that these persons performed the duties of *elders* and *deacons* at that date. The regular appointment of *ruling elders* was after the acceptance of the "Cambridge Platform Jan. 30, 1717–18:

"The church being satisfied that it is according to ye mind of Christ "that there should be Ruling Elders, different from preaching elders, and "no objection against their proceeding to the choice of such officers, they do "agree and resolve in convenient time, with God's leave, to proceed to ye "choice of such a number as upon further consideration and discourse shall "be decided."

March 28, 1718, Sergt John Boynton was unanimously chosen Ruling Elder; Dea. Tenny Jr. was also appointed for the "East End."

The method of induction to office of elder is not given in the records of this church. In other churches the ceremony consisted of a "prayer and charge" concerning fidelity to the trust, closing with the laying on of hands and these words, *In the name of the Lord Jesus, and by his power committed to this church*, we do ordain thee unto the office of *ruling elder of this church.* The duties of the office were chiefly "to assist ye Pastors and teachers in diligent attendance to all other acts of rule besides exhortation and doctrine." "To receive applications for admission to the church, and examine the candidates in religious knowledge and if satisfactory to propound them before the congregation. To sit in front of the pulpit during service and dictate the Psalms to be sung. The office of *deaconess* was never in use in this church. It was approved by Robinson.* "The widow or deaconesse who is to attend the sick and impotent, with compassion and cheerfulness." Governor Bradford speaks of this office in the church at Amsterdam:

* Felt V. 1, p. 58.

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"They had one ancient widow for a Deaconess, who did them service "for many years, though she was sixty years of age when she was chosen. "She honored her place, and was an ornament to the congregation. She "usually sat in a convenient place in the congregation, with a little birch- "en rod in her hand, and kept little children in great awe. She did fre- "quently visit the sick and weak, especially women, and, as there was need, "called out maids and young women to watch and do them other helps, "and if they were poor she would gather relief for them of those that "were able, or acquaint the deacons, and she was obeyed as a mother "in Israel, and an officer of Christ."

The first appointment of deacons is not quite clear in the records. David Haseltine and Richard Hall were "nominated to provide elements for the Lord's supper Nov. 2, 1682." The list of deacons is as follows:

John Tenney, Joseph Bailey, Richard Hall, } Probably the first Deacons, and chosen Dec. 13, 1702.

Lieut. Samuel Tenny, Sergt. Richard Bailey, } Probably a Committee only, but possibly Deacons, Feb. 2d, 1813.

—— —— Woodman, Moses Day, } Chosen Jan. 24th, 1728.

Joseph Hall, chosen May 30th, 1730.
Thomas Carleton, chosen Oct. 31st, 1742.
David Walker, " Nov. 28th, 1745.
Moses Day, " May 31st, 1751.
Stephen Kimball, " January 18th, 1754.
Obadiah Kimball, " March 16th, 1762.
Thomas Kimball, " April 21st, 1767.
Thomas Webster, " —— ——, 1782.
Richard Walker, " April —, 1797.
John Griffin, " Feb. —, 1304.
John Haseltine, " June 18th, 1807.
Jesse Kimball, " April 8th, 1826.
William Day, Jr. " April 25th, 1829.
David C. Kimball, July 2, 1840.

Nathaniel Hatch, S. Lewis B. Speare, } Chosen Deacons Aug. 31, 1860.

William K. Farrar, S. Willard Carleton, Albert L. Kimball, } Oct. 26, 1869.

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FIRST PASTORATE.

The first pastor was Zechariah Symmes, son of Zechariah Symmes,* pastor of the first church, Charlestown, Mass. His mother (Sarah) was a rare woman, "indued by Christ with graces fit for a wilderness condition, her courage exceeding her stature, with much cheerfulnesse did undergoe all the difficulties of these times and straites."† The father was a man of rare ability and of great physical endurance. "Mr. Symmes continued (at Woburn) in preaching and praying four or five hours."‡ Mr. Symmes, of Bradford, born in Charlestown Jan. 9, 1637, was a man of large stature, a graduate of Harvard in 1657, the first scholar in his class. He was a man of learning, piety, beloved, respected. He came to Bradford as a preacher in 1667, having preached at Rehoboth (Pawtucket) from 1661 to 1666. He was ordained at Bradford, Dec. 27, 1682.

He first married Susannah Graves, of Charlestown, 1666, two years after coming to Bradford. Second marriage with Mrs. Mehitable (Palmer) Dalton, 1683, who was born in Haverhill, Mass., widow of Hon. S. Dalton, of Hampton, N. H. Mr. Symmes died at Bradford, March 22, 1707. He was one of the Fellows of Harvard College. It has already been stated that he preached in Bradford fourteen years before the organization of the church. Why the long delay we cannot tell. There was a desire to have the church organized as appears by action referred to elsewhere. In 1673, Jan. 6, a committee was chosen by the town "to treat with Mr. Symmes about his calling to office: Shubal Walker, Rob-

* Mr. Symmes, sen., with his family came over from England in 1634, in the same ship with Mrs. Ann Hutchinson. Her eccentricities showed themselves on the voyage. Mr. S. became afterwards one of her most active opposers.

† Johnson.

‡ Felt I., p. 474.

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ert Haseltine, Mr. Wooster, Thomas Kimball, John Tenney, Richard Hall and Samuel Stickney, and to make a return of his answer to the town as speedily as can be." At the same time it was "voted and granted that ye committee above mentioned have power to instate and confirm upon Mr. Symmes his new dwelling-house, and the ten acres of land that the house stands upon, if they see needful; provided that Mr. Symmes release them of that engagement whereby we be engaged to return to him, if he go away before the ten years be expired after his coming hither, all what he hath disbursed about the house and land." Again, on the first day of the year 1677, Mr. Samuel Worster, John Tenny, John Simmonds and Richard Hall were chosen a committee "to joyne with Rev. Mr. Zech. Symmes to advise what might be thought best for the further carrying on of the affairs of this town, and to a preparation for a settlement of all the ordinances of God in this place."

From the few memorials which remain of that early pastorate we gather here and there a single item which easily suggests the full history of the heart and the home. On the 17th of August, 1681, the town placed on record these words:

"Rev. Mr. Symmes did then desire of the inhabitants here met to grant him a convenient burying place for his own proper use. It was voted and granted, and ensign Samuel Haseltine and Richard Hall was then chosen a committee to state the place according to Mr. Symmes's desire."

The place was chosen on the eastern side of the burial lot, and there the pastor gave resting place to the wife of his youth, who had bravely encountered the perils and struggles of the wilderness home.

The *care of the children* was one of the marked features of the first Pastorate. At a church meeting held in 1691, very near the close of the year, Mr. Symmes preached on these words: "Feed my lambs." After the exposition he enforced his doctrine with call to special

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action. He said: "if you do approve of the doctrine set forth I desire that you express the same," and then proposed the following: "Brethren, if you consent that the adult children of this church be first brought under probation by ye officer of this church to try their fitness for full communion, to see whether their questions and objections might not be answered, their fears removed, and their spirits encouraged to come out after full communion in all church ordinances they are capable of, or else they should not be accepted to claim baptism for their children; I desire you would manifest by the usual sign." The action was taken according to the pastor's desire.

It was the custom under his ministry to receive the children of members who joined by letter, to the special care of the church, and to commend members who went abroad with their children, to the fellowship and watch of God's people.

The years pass silently. The century is full. The years are already filling up another hundred years. The church has increased many fold. The burial lot is quite thickly peopled. The church stands in the yard where the weary rest from their labors, and where the Lord "giveth his beloved sleep." Mr. Symmes is growing feeble. The long service of thirty-two years has been faithfully performed. There is need of rest.

The town, always helpful to the man of God, votes to call in a helper in the ministry.

"Voted, June 28, 1705, that the town would call in some help to assist in the work of the ministry. Voted that ten pounds in money should be assessed on the town within the space of three months to be improved for the paying of a minister that may be called to assist in the work of the ministry. Capt. David Haseltine and Ensign John Tenney were made choice of to go abroad to inquire after some person to assist in the work of the ministry, and upon good information to in-

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vite some person." Mr. Hale was invited and preached for the people. At a meeting of the town in the next August "it was proposed to the town whether they did take such a liking to Mr. Hale as to employ him in the ministry a year. It was put to vote and passed in the affirmative." In 1706, May 1st, voted to continue Mr. Hale's ministry another year. That year in August a call was given to Mr. Hale to "take office." "Capt. David Haseltine and Cornet Richard Kimball were empowered to go and treat with Mr. Hale if they can." Mr. Hale did not accept. Some disagreement appears between the town and Mr. Symmes in regard to salary in his last years. A vote passed to call a council, and "that David Haseltine, Richard Kimball discourse the council when come;" but the council did not meet. From the next record we learn that a call was given to Rev. Joseph Stevens. It appears that the aged pastor is too feeble to engage in the work. The people are anxious to retain Mr. Stevens. Some trouble arises between the town and the pastor. It was proposed to build another house on the parsonage land. It was to be of liberal size.

1708, Feb. 13. "Voted to build a house on the parsonage for a minister, forty-six feet long, twenty feet wide, fifteen feet stud." This vote was made conditional on the acceptance of the call to Mr. Stevens and on his consent to live in the parsonage. The church united with the town in the call, but Mr. Stevens declined. It is possible that he did not feel that he could be useful while there was an unsettled difficulty between the people and Mr. Symmes. The misunderstanding pertained only to financial matters. But in the end an amicable settlement was made, and when, a little while afterward, they were called to give the last tokens of love to their patriarchal friend and Pastor, the troubled feeling had melted away, and old and young united in the common and heartfelt grief.

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Inscription on the tombstone of Rev. Zechariah Symmes:

Conditum Hic Corpus Viri Veri Reverendi
Zachaii Symmes College Harvardini
Quandam Socii Evangelii Ministri Nati
Omnigena Eruditione Ornati Pietate
Vitæque Sanctitate Maxime Conspicui
Ecclæsiæ Christi Quæ est Bradfordæ
Per XL annos Pastoris Vigilentissimi
fui Commutavit Mortalem cum
immortali Die XXII Martii Anno
Domini MDCCVII Ætatis Luci LXXI.

SECOND PASTORATE.

Rev. Thomas Symmes, son of the first pastor, who had been settled for a few years in Boxford, was called to the pastorate soon after the death of the elder Symmes. Born Feb. 1, 1867. His father, grandfather and great grandfather were clergymen. He studied Latin with his father, and afterwards with Emerson, a celebrated teacher, of Charlestown; graduated at Harvard, 1698. Remained at Cambridge five years in special study; settled at Boxford Dec. 30, 1702; installed at Bradford Dec. 1708; died Oct. 6, 1725. He was a "goodly person," having a healthy constitution, a vivid, comely countenance, a clear, good voice, a genteel deportment; agreeable, affable, his temper hot but under control. He was strong, intellectual, studious. In youth not well established in doctrine, but in maturity he was a strong Calvinist. His preaching was clear, scholarly, conscientious, pungent. He was animated in delivery, earnest, greatly rejoiced in preaching, charmed his hearers, and gave as the fruit of his study the constant and fresh exegesis of scripture. He read the Hebrew often at family prayers.

He had a remarkable gift in prayer. He often kept private days of fasting, when he sought and found the personal blessing of God. Then he would come before

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his people radiant with the sunshine of heaven, using no canting tone in prayer, nor loud voice, but with humility and reverence and love, lifting his heart and his people up to God. In the preaching which followed he magnified his office, speaking with authority, and lifting up his voice like a trumpet, preached with all his might.*

His people greatly delighted in him. His manner was cheerful, his conversation brisk, and his knowledge of men and things such that he easily engaged the affection of all. He was a man of rare excellence. Increase Mather said of him, "I have known him from his youth. When at college, I observed real piety in him, and was then persuaded that the Lord would make him a blessing." His labor continued to the end; he preached for the last time on the fourth sabbath of November, the 26th day of the month. Ten days later he was prostrate from continued hemorrhage. His people gathered about him; a day of fasting and prayer was kept; neighboring ministers came to pray for his recovery; but his work was done. His last words were found among his papers, addressing his children, his servants, and his church in most tender farewell. His funeral sermon was preached by Rev. John Brown, pastor of the first church in Haverhill, and on Friday afternoon, Oct. 8, 1725, they gathered at the eastern side of the old cemetery, in full sight of the church which stood in the same yard, the people of his charge with many sorrowing pastors and friends from abroad, to pay their last tribute of tears to the memory of the faithful man of God. His tomb-stone bears this inscription:

"Rev. Thomas Symmes died Oct. 6, 1725. aged 48. He was an eminent christian, very lowly in his life, and every way an accomplished minister, of great industry, fidelity, and concern for the generation after, saying, 'While I live I will seek their good, and when I die, write on my grave, *Here lies one who loved and sought the good of the rising generation.*'"

* Brown.

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THE SERVICE OF SONG.

The ministry of Thomas Symmes was marked by a revival in music. The book which the Puritans and Pilgrims sang from till 1640, was "The Book of Psalms; Englished both in prose and metre." By Henry Ainsworth.* The first printing done in New England was the "Freeman's Oath"; next "An Almanack," and then the *Bay Psalm Book*† for public worship. The Pilgrims of Plymouth brought over "Sternhold and Hopkins' version," which had a few tunes, printed in one part, the "cantus" or "treble." The *Bay Psalm Book* had no tunes, but the people sang "by rote and varied the melody." Mather says, "A little more art was found to be necessary," and Pres. Dunster and Richard Lyon were appointed to make a revision of the Psalms. This edition was called the "New England Psalm Book, "but its title was the same of that known as the "Bay Psalm Book." It was only a new edition.

The "Service of Song" degenerated. There was no instruction in music. The fathers in the churches remembered the tunes as they learned them in childhood. As they sang the remembered melodies their children learned them. All sang them with variations, so it happened at last that no two churches could sing together the same tune.

In 1714, the condition had become such that the service of song was an abomination. Rev. Thomas Symmes, in connection with Rev. John Tufts, of Newbury 2d church,‡ and others, introduced singing by *note* and singing in *parts*. There was great opposition when the

* Ainsworth was a Puritan, who died at Amsterdam, where he had founded a church about 1630.

† The title is not "Bay Psalm Book," but "The whole Book of Psalms faithfully translated into English Metre." A copy is in the Public Library in Boston. It is a rare book and a good copy sells for $2000.

‡ Now 1st Church, West Newbury.

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people began to sing in parts. Women fainted, men left the house. Some ministers opposed it as a work of Satan, and a profanation of the sabbath.

Mr. Symmes published a discourse on the subject.* The title runs as follows:

"The reasonableness of regular singing, or singing by note, in an essay to revive the true and ancient mode of singing psalm tunes according to the pattern in our New England Psalm Books, the knowledge and practice of which is greatly decayed in most congregations."

The essay covers the following points:

"Singing of Psalms is an ancient institution. Deut 31: 19, 22."

Josephus says, "the Jews spent whole nights in song." "The Saviour joined in it—Paul and Silas.

"The total neglect of singing psalms by many serious christians for want of skill in singing Psalm tunes results in this, viz: It is with great difficulty that this part of worship is performed, and with *great indecency* in some congregations."

"The irregular way of singing results in such variations that no two congregations sing alike the same tune"

"Singing by note is the most ancient." "Why, I ask, were notes placed in our New England psalm books if it was not designed to sing by note?"

"Singing by note is most *rational*."

He then considers these questions, asking and answering with wit and reason and not a little sarcasm.

1. "Is it objected that Papists so sing?"
2. "Is it not a shame for a man to plead *custom* in opposition to *scripture* and *reason*?"
3. "If good people, *who are not used to it*, are offended by it, is that reason for giving it up?
4. "Is it an objection because *so many* adopt it?"
5. "Suppose some young people are too light and airy and profane, while learning the tunes, is that an objection?"
6. "If you say you "have no comfort in hearing† or joining, is there not reason to fear you do not *make melody in the heart*?"
7. "Do not the *handmaids of the Lord* need to be put forth in this duty?"‡ "Have they not the pleasantest voices *generally* speaking?"

Mr. Symmes gathered a singing class at his house and

* A copy is carefully preserved in the Library of the Mass. His. Soc.

† It was custom to put off the hat when a Psalm was sung, but some of the opposers were so offended by the new way that they stubbornly kept their hats on their heads.

‡ It was a grief to many that women were asked to sing a leading part.

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one evening he read to them a "Joco-Serious Dialogue," entitled "*Utile Dulci*," in which he answered the popular objections. Grave objections he answered "gravely," to the conscientious he gave a "soft answer." To the "*untoward*, answer with more smartness," "merry objections will please take a merry answer." The dialogue runs thus:

"How d'you, neighbor? Why so sad and uneasy"? and the neighbor replies.

"I have seen a great deal of affliction in my time; sickness, crosses and disappointment, but never saw anything that made me so uneasy as this new way of singing."

This leads to a proposal to discuss objections. The neighbor represents the *Anti-Rule-Singers*, and offers: "It is an *unknown tongue* and does not edify."

Answer. "But this is a similitude without a likeness. Singing, 'Fa, sol, la,' without the Psalm would be an unknown tongue."

Obj. "It is not so melodious and pleasant; some call the new way *yelling*. They would as leave hear the wolves' howl. Christ's voice is not in it".

Answer. "Hottentots are best pleased with guts of beasts. Prefer them to chains of gold, because they are *used to them*. Few of you ever heard singing in *parts*. You do not know the difference between *treble* or *bass*. One of your A. R. Singers said that, 'At a certain meeting-house, some sang *Rowley* way, some *usual* way, some *new* way, some *bass!*" In our congregation *in the usual* way some persons sing a note or two after all are done. We must *learn* to sing. *We do not come singing into the world, but crying.* Your good man who hears not Christ in the *new way*, betrayed so much ignorance of the word of God as I should not suspect a lamb, much less a sheep of. He said, 'Instrumental music was an invention of David.' 'Organs were not of divine origin, and, if they were, they were not to be

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played on the sabbath.' That man is as shy of his bible as of *some other books* written for his use."

Obj. "There are so many tunes, we shall never have done learning them; some say one hundred and fifty tunes."

Reply. "There have been *five* sung in our congregation, but what we are accustomed to, Hackney, or St. Mary's, Standish, Dunhead or Brunswick, Eighty-fifth Psalm Tune, and London. Solomon's Songs were 1005."

Obj. "It makes disturbance, roils and exasperates, grieves good people, causes them to behave indecently and disorderly in the House of God."

Reply. "The new way is not spoken against at Boston nor Cambridge. If men are offended that is their *weakness*, not their *goodness*. If we offend it is our *weakness*, not our *sin*. One of the wisest of the A. R. Singers said, when he heard the sermon on 'Prejudice,' '*I will read and pray and examine*,' and when he had done this, he said ''Tis of God.'"

Obj. "This way is Quakerish and Popish. It is the introduction of instrumental music. The names of the notes are bawdy and blasphemous."

Reply. Apollo himself, who never laughed but once in a year, could never forbear giggling again at such comical objections. Truly a broad laugh or hearty scowl or deep sigh is all the answer needed. As to *bawdiness*, *as the tool thinketh, so the bell clinketh.* The names of the notes were given by Guido Aretina.* As to names

* Native of Arezza, in Tuscany, flourished in the 11th century. The new *notation* was suggested during the performance of the hymn to St. John. The frequent returns of the syllables, *ut*, *re*, *mi*, *fa*, *sol*, *la*, made such impression on his mind, that he used these syllables in his improvement, converting *tetrachords* into *hexachords*. The hymn which suggested to Guido the new method was as follows:

"Ut queant laxis,
Mira Gestorum,
Solve Pollutis,
Resonare fibris,
Famuli Tuorum,
Labiis reatum
Sante Joannes."

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of tunes, one is as good as another. 'Isle of Shoals,' for 'Isle of Wight,' 'Bull Head,' for 'Dunhead' as some in derision call them."

Obj. "It is needless; our fathers got to heaven without it. What need of all this *adoo and pudder for nothing*?"

Ans. "My father taught me a tune by note. He learned it at college. You might as well say, "it is needless to learn to read because your uncle could not read *and had as good corn* as any body."

The "Joco-Serious Dialogue" did not quiet the feeling. The whole town was in a "rage and a flame for more than a year." The performance of music in the churches was execrable. Cotton Mather said, "Singing, in some places, had degenerated into odd noise," and yet the people liked it. They thought the new way was the device of Satan. One of the objectors said, "I am jealous of this *new way*. If you sing by note, then comes *praying by the book*, and *preachiny by rule, then comes Popery!*" Ruling Elder Tenney, (of blessed memory), says Symmes, "stood before the pulpit" in the humble church that stood on the brow of the hill in the old cemetery, "and set the tune, while only four or five could sing it, and they with such torturing and twisting that no one could tell what tune they were singing."

The old time chorister was a feature in New England life. "His first care was," as John Tufts says, "to set the tune at such a pitch that the people could sing it without *squeaking above* or *grumbling below*." Then he was to beat the time, so that the songsters could keep *reasonably together*. They put it on a tomb-stone of an ancient tune setter:

Stephen beat time
And time beat Stephen."

The excitement in music was not local. It went through

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the colonies. At Braintree, Minister Niles refused to preach in the church if the singing by note were not stopped; so he preached to the *Anti Rule Singers* in his house, while the other party sang by note in the church. The difficulty did not heal itself but was referred to a *council.* After grave deliberation and prayer, it was decided that the matter should be settled by compromise; the Anti Rule Singers to sing their way in some of the songs, and the rest to be sung *by rule.* The first churches to introduce the new way were Boston, Charlestown, Roxbury, Dorchester, Cambridge, Franklin, Bridgewater, Ipswich, Newbury, Andover and Bradford.

Another trial came later when instruments of music were introduced. The very Evil One had crept into the sanctuary, they thought, when the viols and the sacred harps so long silent on the willows began to sound again. One minister, submitting with bad grace, said, let us fiddle and sing the 65th Psalm."

Mr. Symmes was accused of letting this music be brought in irregularly. He immediately asserted his prerogative. His whole dignity was in his reply:

"I introduced it." "I shan't be determined by those who neither know what they say nor whereof they affirm." "*Arraign my* administration and I appeal to council." "The Pastor is master in doctrine and music."

About half a year the whole town was in a flame about it. Mr. Symmes wrote his sermon on *prejudice* in the heat of the controversy. He preached it here and in Mr. Tuft's pulpit in Newbury, and was requested to publish it by the people in Newbury. He assented for three reasons: 1. Because he has refused them several sermons they wished to print. 2. Because of their urgency. 3. Because there were some who heard it who did not like it. The sermon shows the aptness and felicity as well as the firmness and almost audacity of the

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man when conscious of doing right. The thought of the sermon may be imperfectly shown by analysis. Text, John i: 46. And Nathaniel said unto him, "can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Two things are observable, 1. A doleful effect of prejudice. 2. A proper remedy for the cure of it.

I. Nathaniel was a good man. "Israelite indeed," a man of great integrity, in his spirit no guile. Notwithstanding all this he was under the power of *prejudice.* *a.* He was prejudiced against the greatest truth of revealed religion. *b.* He was prejudiced against the best man that ever lived. *c.* He was prejudiced against the greatest duty, i. e. accepting Christ. *Therefore* it follows that good men may be sadly prejudiced.

II. Observe the reason of this prejudice. *a.* Partly through ignorance. *b.* Partly from defect in the preacher.

III. Notice the *remedy.* *a.* Come and see. Do not take up with common vogue.

IV. Observe the nature of prejudice. It is a *rash judgment without trial.* There are no persons or things against which we may not be prejudiced. Men are prejudiced against truth, in favor of error; there is no absurdity which has not advocates.

V. But then, let us look at the *causes* of it. *a.* Corruption of nature. *b.* Satan has a hand in it. *c.* Prejudice proceeds from the just judgment of God on persons and societies. But, to be more particular. *d.* Misunderstanding of scripture. Peter says some men "wrest" the scriptures. Many men now do that, putting the word of God to the rack and torture, compelling it to utter thoughts not divine. *e.* Education brings prejudice. *f.* Great veneration for ancient custom, or what men call ancient, leads to prejudice. *g.* Prejudice arises from high thoughts of some persons and mean thoughts of others. *h.* Unwearying arguing from *events* leads to

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prejudice. The inhabitants of Melita argued that Paul was a murderer because of the viper; then he was a God for a similar reason. *i.* Men are prejudiced by their lusts and idols. Finally, prejudice arises from unskilfulness, unfaithfulness and cowardice or unexemplariness of ministers. Some *pretenders* to the sacred function are *unskilful* and *cannot*; others are *cowardly* and *dare not;* others *idle* and *lukewarm*, and do not; others *unfaithful*, and will not rightly divide the word.

Again. Let us consider the woful *effects* of prejudice. 1. It hinders much good. 2. It hurts men's credit. 3. Injures men's estates. 4. It hurts posterity. 5. It harms society.

Lastly. Prevention. *a.* Take heed not to be set against the preacher of the word. You think the minister has some particular reference to your case. (*Pray, sirs, what if he has!*) This is to you an unpardonable crime. Some men are angry with the minister for telling them the truth. Such men are unreasonable with a witness (from all whom *Libera nos Domine*) *I speak what I know, testify what I have seen. Horresco referens. b.* Take heed and not be prejudiced against church members. *c.* Take heed of superstition. *d.* Maintain a teachable disposition. *e.* If you have reason to fear you are infected with the disease come to the word of God. *f.* Repair to your spiritual physician. *g.* Follow him. Don't balk your physician by not taking his remedies. *h.* Look up to God to direct and bless the means for your recovery.

I shall now shut up the discourse with saying two things. *a.* Let us pity, pray for, and be helpful to those under prejudice. *b.* Let us take heed of prejudice.

The effect of the sermon was very marked. It led to the abandonment of prejudice against the new ways of song. Some indeed were all the more angry, but most were turned from passion to reason.

The result of the controversy was the introduction of harmony in the worship of song. Mr. Tufts published

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a book of tunes.* It was bound up with an edition of the New England Psalm Book and was used extensively in the colony. The people thought they knew what was an anthem of praise. The sweet lyrics which we sing were yet unborn. Watts, Cowper, the Wesleys, Montgomery and a great company who have been the singers of the church were yet to come. And the tunes of the church—some of them were written long before—but the church must wait almost a century before it can sing *Coronation*. "There is a fountain filled with blood," was as yet only a song in the heart. Our own *Oliver* wrote *Federal Street* more than a century later. The *fugues* which our fathers sung were not then in being. The great oratorios were only grand harmonies of God in the air, waiting for the genius which should catch their inspiration and translate them into the language of men to make them the utterance of the noblest sentiments of the reverent heart.

THE TITLE TO LAND.

In the early life of the colony it was not always easy to make terms with the Indians. The country all along the sea coast had been depopulated by fatal sickness. The Indians were shy, fearful, suspicious, and fled from every approach. In 1638, a title was secured from Masconomet, the Sagamore of Agawam, and he was paid for an indefinite wilderness which covered Ipswich and Rowley. In the first years of the eighteenth century the heirs of that Indian chief made a claim upon the town of Bradford and the following deed was obtained:

* An easy introduction to the Art of Singing Psalm Tunes. By Rev. Mr. John Tufts. A copy bound up with New England Psalm Book is in the library of the Mass. His. Soc., Boston.

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"INDIANS TO YE TOWN OF BRADFORD.

"Recd on record Aprill 13, 1702.

"To all people unto whom these presents shall come, Samuel English, Joseph English, and John Vmpee, Indians, Grand Children and ye next true rightfull and lawfull heirs of Musquonomonit, als Muschonomet, Indian, decd, who was chief Sagamore, and native proprietors of yt whole tract of land Extending from ye southerly side of ye River Merimack unto Naumkeeg als Bass River, lying in ye county of Essex, within ye province of ye Massachusetts bay in New Engld. Send greeting, Whereas, divers Englishmen many years since in ye life time of ye said Musquonomitt, als Muschonomett, and by and with his knowledge, licence and good liking, did enter upon, Subdue, Improve, Build and settle an English Plantation, containing about Eight Thousand acres of land more or less, now called and known by ye name of Bradford, within and upon part of ye aforesd tract of land in ye County of Essex aforesd, which said Plantation or Township of Bradford and ye lands thereof are butted and Bounded Northerly upon ye said River Merrimack, Easterly upon the Line of the Township of Newbury until it come to ye Run of water in a certain swamp commonly called Beaver Swamp, and then Running on a straight line to a certain Rock commonly called Hardy's Rock, and from thence to a white oak, markt on Three sides, standing near into John Pickard's ffarme so called, and from thence Running near said John Pickard's house, and so over Johnson's Pond so called to an oak tree standing at ye south easterly corner of ye Pond called Little Pond, and from thence to a run of water on ye north side of a certain hill comonly called and known by ye name of Philistine hill, and following yt Run of water till it come to the line of The Town of Andover, and so upon Andover Line till it come to ye River Merrimack, as also a certain Island cald and known by ye name of Gage's Island, containing about six acres of land, more or less, lying in Merrimack River aforesd: now Know yee, yt we, ye said Samuel English, Joseph English, and John Umpee, ye true rightfull and lawfull heirs of ye above named Sagamore Musquonomit, als Muschonnomet, as well upon ye

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Consideracon aforesd as for divers other good causes and consideracons us there unto moving, more especially for and in consideration of ye Sum of Six pounds and ten shillings, in currant Silver mony of New Engld, to us in hand at and before ye ensealing and delivery of these presents, well and truly Paid by John Tenny, Phillip Atwood, and John Boynton, all of Bradford aforesd, yeomen, appointed a Committee by the Rest of ye Freeholders and proprietors of ye lands within and belonging to ye said township, ye receipt of which sum of six pounds ten shillings in mony we do hereby acknowledge, and ourselves to be therewth well satisfied, contented, and fully paid, have given, granted, aliened, Released, Enfeofed, Ratified, and Confirmed, and for Ever Quitt claimed, and for us and every of us. each and every of our heirs, Do by these presents freely and absolutely give, grant, aliene, Release, Enfeofe, Ratify, Confirm, and for Ever quitt claim unto ye sd John Tenny, Phillip Attwood, and John Bointon, and ye Rest of ye ffreeholders and proprietors of lands within ye said Town of Bradford, their heirs and assignes forever, all ye before mentioned Tract of land, Plantation or township called Bradford, containing Eight Thousand acres of land, more or less, and described and butted and bounded as above Expressed, or howsoever otherwise ye same is Butted, bounded, or Reputed to be bounded, and also all yt Island aforesd, Commonly called Gage's Island, together with all houses, Edifices, Buildings, trees, timber, woods, underwoods, fields, feedings, pastures, marshes, meadows, swamps, ponds, pools, Runs, Rivoletts, Stones, herbage, Rights, members, hereditaments, profitts, privileges, Comodities, Emolumts, and appurtces whatsoever, upon ye aforesd tract of land and Island, or any part thereof, or to ye same or any part or percell thereof belonging or in any wise appertaining, and also all ye Estate, right, title, Interest, Inheritance, use, property, possession, Claim, and demand whatsoever of us ye said Samuel English, Joseph English, John Vmpee, and every of us, our and every of our heirs, of, in, to, and out of ye same, wth ye reversion and reversions, Remainder and Remainders thereof, and also all and Every sum and sums of money or paymts wh'soever, to be asked, Challenged, or in any wise demanded therefore: Excepting

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only a certain percell of Land of about three hundred acres, comonly called Mrs. Phillips his ffarme, Extending from ye aforesd River Merrimack up to Rowley Road, and all ye meadows Belonging to said ffarme Lying within ye sd Town of Bradford, according as said farm is Bounded :

"To Have and to Hold all the Before mentioned, to be granted and Released, Lands and premises, in ye actuall possession of ye said John Tenny, Phillip Attwood, and John Bointon, and other ye free holders and proprietors of ye said Town of Bradford, being (Except only as before is Excepted) with all ye rights, members, profitts, Hereditaments, & & appurtences thereunto belonging, unto ye said John Tenny, Phillip Attwood, and John Bointon, and ye Rest of ye ffree-holders and proprietors of ye said town of Bradford, their heirs and assigns for Ever, To their only proper use, Benefitt, and behoofe respectively for Evermore, ffreely, peaceably, and Quietly to possess, use, occupy, and enjoy ye same as a good, perfect, and absolute Estate of Inheritance, In fee, without the least lett, deniall, molestation, suit, trouble, eviction, ejection, claim, or demand of us ye said Samuel English, Joseph English, and John Vmpee, or any or Either of us, or any or either of our heirs, or of any other person or persons, from, by, or under us, any or either of us, and we do hereby for ourselves and our heirs, Covenant, grant, and agree, to and with the said John Tenny, Phillip Attwood, and John Bointon, their heirs, Exers and admrs, on behalf of themselves and ye Rest of ye freeholders and proprietors of ye town of Bradford aforesd, their heirs and assigns, to warrant and defend all ye sd Granted and Released premises, and every part and parcell thereof unto ye said John Tenny, Phillip Attwood, John Bointon, and ye Rest of freeholders and pprietors of ye sd town of Bradford, their heirs and assignes for Ever, against ourselves, our heirs, and every of them, and all and all and every other person or persons having, claiming, or pretending To Have or Claim, any Estate, Right, title, or Interest in or to ye same, from, by, or under us, any or either of us, or from, by, or under ye sd Musquonomonitt, als Moschonnomet, or any other Sagamore or Indian whatsoever.

"In witness whereof, we have hereunto set our hands and

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seals ye Thirtieth day of January, anno Domini One thousand seven hundred, annoq RRs Gulielmi Tertii, Angliæ &c. Decimo.

Signed, Seald and dd in presence of us,
By Samuel English, on March 2, 1700-1.
Samuel Hazen, for Sam.
Robert Clement, for Joseph, 31, 5, 1701.
Moses Parker, for Sam.
John Griffin, for Joseph, 31, 5, 1701.
Tho. Parley, Joseph ffoster, for John Vmpee, 22 October, 1701.

Samll ye S mark of English and seale.

Joseph ye mark of English and seale.

John ye mark ⌒ of Vmpee, seale.

The title thus secured put an end to all controversy with the Indians. The reason was not so much that the satisfactory price was paid, nor that the instrument was witnessed and on record with sealed signature, but the end of all controversy had come because the power of the Indians was broken. The tribes retreated before the advance of civilization, and their warriors could never keep their ranks filled along the clearings of the frontier. They made successful raids upon the colonies. They caused great fear and consternation and their bloody deeds filled many cabins with unutterable grief. But these fiendish cruelties did not retard the march of civilization. The Puritan had come with a great purpose to set up a kingdom in which righteousness and peace might dwell forever; his strength and courage would never weaken under the influence of these desultory attacks of the foes of the darkness and the forest. The end of King Philip's war was the end of these incursions for booty. The only thing that remained was to ask and receive another price for the land. The price was paid and the title signed, sealed and recorded.

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It was the *cupidity of human nature* which was shown in this repeated claim of reward. The English kings showed the same spirit. It was less bloody, more technical, plausible, crafty; but it was not less atrocious and shameful. In the one case and in the other it was the exhibition of selfish greed, ungoverned by principle; in the end suffering shame and loss.

King James I gave, by letters patent, * "unto Sir "Richard Roswell, Sir John Young, Sir Richard Salston- "stall, John Endicott, and fifteen others, all that part "of New England, which lies and extends between a "great River there, commonly called *Monomack*, alias "Merrimack River, and a certain other River there, "called Charles River, and also all and singular those "lands and Hereditaments whatsoever; lying and being "within three miles southward of Massachusetts Bay, "and also all those lands and Hereditaments whatso- "ever, which lie and be within the space of three miles "to the Northward of said Merrimack River, * * * "and from the Atlantick to the South Sea (Pacific) and "and all Lands, Grounds, Place, Places, Soils, Woods, "Woodlands, Havens, Ports, Rivers, Waters, * * "Mines, Minerals, * * * in free and common soc- "cage, * * yielding and paying therefore the fifth "part only of the Oar of Gold and Silver which should "be gotten."

This charter was to their heirs and assigns forever, and yet Charles II "cancelled, vacated and annihilated" this charter, and compelled the colonists to buy their land over again. The charter was renewed by William and Mary; it was broken by George III. The original charter allowed self government by the colonists, but the King revoked the order and appointed a Governor. It freed them from taxation for the expenses of the home government, but in the end taxes were laid on them, at the pleasure of the Crown, while they were given no

* Neal's New England, v. II, p. 258.

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representation. Under the charter the towns had their own sovereignty; they met for deliberation as they chose, laid taxes, maintained schools, roads, cared for the poor, and conducted their affairs without "let or hindrance." They met in General Court by deputies, there deliberated for the colonies, laid taxes for matters of general concern. They had their governor, council and general court. Under the wild absurdities of King James the whole charter was swept away; the rights of towns, general court, the appointment of governor, council, and all the privileges which had been the pride of citizenship, by fiat of sovereign will, were "vacated and destroyed." The towns must help in making assessments. The people must pay quit rents, take out new patents and pay for them. Only three towns in Essex County complied. Bradford was not one of them. Rev. Mr. Wise of Ipswich was thrown into prison and deprived of his sacred office and heavily fined for urging the people to resist. It was a temporary triumph only. The purpose was to hold the colonies as a "conquered kingdom," the lands confiscated, the people at the mercy of the king.

The insolent, infamous Laud got his hand again at the throat of the Puritan. He wrote in high glee of the vacancy of the charter to Gov. Winthrop, but his cruel scheme was a failure, he died on the scaffold and left his name to lasting ignominy. Gov. Andros, under Charles, tried to subvert all rights and destroy the Puritan commonwealth, but he was led to prison by the sturdy men he tried to humble. The "Council for Safety" was organized, the aged Bradstreet was made its head; the convention was called, thirty-three towns responded, Bradford among the rest, and the "old charter was claimed as still in force." At this point a ship arrived with the welcome order to "proclaim King William and Queen Mary." Joy was universal. The people flocked to Boston. They "pa-

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raded the streets" in goodly companies, they rang the bells, held a feast at the Town-House, and made the streets resound with hearty acclamations "till the bell rang at nine o'clock, and families met to thank God at the domestic altar for causing the great sorrow to pass away."*

It was long before Englishmen could believe that the colonies could live without the mother country. We find these words in one of the histories of the times:

†"But after all it will be impossible for *New England* "to subsist of itself for some centuries of years; for "though they might maintain themselves against their "Neighbours on the Continent, they must starve with- "out a free trade with Europe, the manufacturers of the "country being very inconsiderable; so that if we could "suppose them to rebel against England, they must throw "themselves into the arms of some other Potentate, who "would protect them no longer than he could sell them "to advantage."

It was this idea that led to the domineering policy of the mother country. She did not know the ability of her American colonies. The town of Bradford resisted the encroachments of arbitrary power, instructed the deputies in General Court to stand firm against taxation without representation. Only three towns in Essex County appointed commissions under Governor Andros, to levy a direct tax for the king. Bradford was not one of the three. The whole trouble which culminated in the independence of the colonies might have been averted if the colonists had enjoyed an undisturbed title to land, the equal rights of citizenship and the kindly protection of sovereign power.

*Palfrey v. III, p. 590.
†Neal's New England, v. II, p. 254.

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THIRD PASTORATE.

Joseph Parsons, the third Pastor, was born at Brookfield 1701; graduated at Harvard 1720; ordained at Bradford June 8, 1726; died May 4, 1765. He married Frances, daughter of Lieut. Gov. Usher, of New Hampshire. He had ten children, of whom Joseph was pastor of the church in Brookfield in this state.

Action was taken by the town in calling the pastor, uniting with the church in the call which had been already voted. The town voted Feb. 18, 1725, to call Rev. Joseph Parsons to be "pastor of church and minister of the town." "Voted May 5, 1726, that the town would bear the charge of Rev. Joseph Parsons's ordination by a rate. Capt. Kimball, John Griffin and Lieut. Haseltine were chosen to order the affairs of the ordination."

Mr. Parsons had a most difficult task. At the age of twenty-five he succeeded, after an interval of eight months, one of the most brilliant men of the colony. But he was equal to the occasion. He was a man of simple piety, of very earnest spirit and positive character. He preached the election sermon before the Ancient and Honorable Artillery in 1744, and the election sermon before the General Court in 1759.

At the installation of his successor, Mr. Balch, in the right hand of fellowship, spoke of Parsons as "that great and good man." Mr. Cushing in his charge to the people said of the three previous pastors, "you have had uncommon gifts." He spoke of Parsons, "His praise is in all the churches," "his regard for the oracles of heaven," "his devotion," "wisdom," "prudence," "candor," "charity," were set forth and he concluded with these words, "his doctrine dropped like rain from heaven."

There was a large assembly at the settlement of Mr. Parsons. The council was composed of the following.

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persons: Rev. Joseph Parsons, of Salisbury, who preached the sermon; Rev. Moses Hale, of Newbury, who gave the Right Hand; Rev. John Rogers, of Boxford, who gave the Charge; Rev. Samuel Phillips, of South Andover; Rev. John Tufts, of Newbury, New Town; Rev. John Barnard, of North Andover; Rev. John Brown, of Haverhill.

It has been supposed that the churches in this valley suffered from false doctrine during the time of the pastorate of Parsons and Williams. It was not true of this church. The pastors were faithful in preaching the truth. Fortunately their own sermons remain to testify for them and the doctrines they taught.

In 1741, Aug. 12, Mr. Parsons preached an installation sermon at Salisbury. It was after the first visit of Whitefield, when charges were very freely made against the spirituality of the clergy. Mr. Parsons chose for his subject, "*A minister's care about his life and doctrine*,"* I Tim. 4: 16: *Take heed unto thyself and unto the doctrine.* The following analysis will show the spirit and sentiment of the sermon.

I. "The need of example, its power, its persuasive-
"ness, its service.

II. "The need of giving heed to doctrine, that is
"truth, *that which makes wise unto salvation.* The minis-
"ter must *seek on his knees* to be aided of God *that he*
"*may know the truth.*

III. "Consider the danger of performing ill. Truth
"is unpopular. Satan opposes it. The passions of men
"resist it, the tastes of the ungodly are averse to it. It
"*requires a hero* to preach the truth. Truth is not sim-
"ply what great men have said. *It is what is revealed.*
"Ministers must not fear the men who support them.
"They must not be influenced by the love of novelty,
"nor by ambition for fame or applause."

Better advice never was given on such an occasion.

* A copy is in the Public Library, Boston.

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Plainer truth never was spoken. Mr. Parsons preached a sermon in Bradford on the *Respect unto Reward.* It was repeated in other places by request, and published.* Text, Heb. 11: 26. He takes issue with those who advocate that "the sinner ought to be willing to be damned." He ought rather with a holy desire seek and long to know how he may glorify God in obedience. "We are to seek the highest joy." "That is found in righteousness." "The aim of the Atonement is the "Glory of God in the re-establishment of a righteous "life in man." The sermon concludes with a tender, forcible appeal to sinners touching the fear of the loss of the soul and of God.

It is said that Parsons opposed Whitefield. He was opposed to the irregularities which attended his ministries. He smarted under the accusation of "dumb dogs" applied to the ministers of the valley. Very possibly he overestimated the prerogatives of the pulpit. He was one of those who signed a protest to the ministers of Boston against Whitefield's admission into the pulpits.† The protest is against irregularities and slanderous suggestions and all those things which had already caused divisions in the churches and threatened to divide them still more. I read in that protest the grief of anxious men who were possibly mistaken, but certainly were not false. They ask, "was there ever such alienation of affection among ministers? or divisions among churches?"

Figures are poor indications of spirituality, but they have somewhat of value. It is supposed that the blessing of God rested specially on those men who favored Whitefield. It was the accusation brought against those

* Copy in Public Library, Boston.

† The protest is signed by Cushing, of Salisbury; Lowell, Newburyport: Odlin, Amesbury; Webster, Salisbury; Parsons, Bradford; Balch, Groveland; Johnson, West Newbury; Cushing, West Boxford; Barnard, West Newbury; Barnard, Haverhill. A copy is in the Boston Atheneum Library.

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men who opposed the *New Divinity* that they were not spiritual. Five ministers stood opposed to Parsons. The churches over which they were settled, received, during the next twenty years, respectively, 27, 61, 37, 53 and 9 members; on an average, 39 members. But the Bradford church received, in the same time, one hundred members, and more than any other one of them, and with *one* exception more members than any other church in the association.

I confess to great joy in beholding the true history of Parsons. Character is never destroyed by the fiat of a human will. It is a subtle force in the world, abiding long years, after cruel words have been spoken. It may sometimes hide itself in the dusty alcoves of the libraries, and after a whole century has passed, come forth to meet the approval of men. I love to think of this godly man holding on his way through controversy, against the odds of increasing sin and worldliness, his "doctrine dropping like the rain from heaven," called to preach before the General Court, called to preach ordination sermons in all the churches round about, and beholding the blessing of God on his labors through the long thirty-nine years. Forty added to his church the first year of his ministry; twenty-six the next year. Precious revivals at other times adding 268 to the communion. The Lord forbid that I should say ought against the good of the Whitefield preaching. The Lord forbid also that I should fail to discover the good in that man who resisted the anathemas and invectives of arrogant selfishness under the garb of devotion; who, a plain country minister, bearing the burden of his work with life-long devotion, even though he had not the elocutionary art to "make men weep by the pronunciation of *Mesopotamia*," had the learning and consecration and fidelity and devotion to God, which received the recognition of heaven, in the great host he gathered into the kingdom of righteousness.

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His people wept for him when he went to heaven, and they wrote on the stone, which they raised over him in the old cemetery, these words:

This stone is placed over the dust of Rev. Joseph Parsons, A. M., Pastor of the First Church in Bradford, as a testimony of the esteem and regard his flock bore to him, as an excellent minister and a christian, prepared for the better world. He was favored with a quick and easy dismission from this, May 4, 1765, in the 63d year of his age, and the 39th of his ministry.

THE FIRST COLONY.

The time has come for a division. There is no controversy. The people are of one mind, but the numbers have increased; the distance from the meeting-house is very great for those who have settled on the hights which overlook the river below the island, and on the fertile lands towards Newbury and Rowley. The interval between two pastorates was considered a favorable time to make any needful changes. The East Precinct, in Bradford, now the church in Groveland, was incorporated, June 17, 1726, and the church organized June 7, 1727. One hundred and one members were dismissed from the mother church to form its first colony. This included both the deacons. The names are as follows:

William Balch,
Samuel Tenney,
Richard Bailey,
William Savory,
Samuel Hale,
John Hutchens,
Daniel Hardy,
Ezra Rolf,
Thomas Savory,
James Bailey,
Caleb Hopkinson,
Abraham Parker, Jr.,
Samuel Jewett,
William Hardy,
Francis Walker,
Ebenezer Kimball,
Moses Worster,
Thomas Stickney,
Benjamin Hardy,
Thomas Hardy,
Isaac Hardy,
Jacob Hardy, Jr.,
Thomas Hardy, Jr.,
Samuel Hale, Jr.,

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Francis Jewett,
Joseph Worster,
William Hardy,
John Pemberton,
Jacob Hardy,
Joseph Hardy,
Richard Hardy,
Thomas Bailey,
Ebenezer Burbank,
Samuel Palmer,
Edward Wood,
Robert Savory,
Joseph Hardy, Jr.,
James Hardy,
David Tenney,
Edward Hardy,
Timothy Hardy,
Jonathan Hale,
Jonathan Tenney,
Joseph Bailey,
Joshua Richardson,
Thomas Hardy, 3d,
Samuel Hardy,
Jonas Platts.

The women were not admitted at the organization, but at the subsequent meeting, July 28. Their names are as follows:

Widow Bailey,
Widow Hopkinson,
Hannah Tenney,
Hannah Bailey,
Wife of Thos. Hardy, Sen,
Martha Hopkinson,
Hannah Savory,
Sarah Worster,
Martha Hardy,
Eunice Bailey,
Elizabeth Hutchins,
Wife of Joseph Hardy,
Wife of James Hardy,
Dorothy Tenney,
Elizabeth Worster,
Abigail Bailey,
Wife of Thos. Hardy, Jr.,
Mary Wood,
Widow Hardy,
Martha Pemberton,
Anna Platts,
Hannah Hardy,
Abigail Worster,
Bethiah Hutchins,
Eunice Foster,
Rebecca Savory,
Mercie Worster,
Sarah Hardy,
Martha Leason,
Deborah Hardy,
Hannah Kimball,
Mary Stickney,
Elizabeth Palmer,
Sarah Burbank,
Wife of Richard Hardy,
Wife of John Tenney,
Deborah Wallingford,
Hannah Hardy,
Hannah Richardson,
Hannah Smith,
Mary Hardy,
Sarah Tenney,
Esther Hardy,
Sarah Jewett,
Rebecca Hardy,
Mehitable Hardy,
Jane Harriman,
Wife of Sam'l Hardy,

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Elisabeth Parker,	Anna Jewett,
Joanna Bailey,	Mary Bailey,
Ruth Jewett,	

Thirty-three of the members bore the honorable name of Hardy. In 1736, the church in West Boxford was organized and a majority of its members were dismissed from the Bradford church. This division removed from the church one deacon and one ruling elder. This was a great loss to the church. Mr. Samuel Tenney was both elder and deacon, and was a man long remembered for his sanctity of life and the peculiar sweetness and grace of christian character. He wrote shorthand, took down the sermons, spent the interval on sabbath days between morning and afternoon services at the "warming-house," sometimes reading from these sermons to the people, and giving kind counsel. He was a delightful singer, led the "Service of Song" for twenty-five years. The younger Symmes speaks of him tenderly as "of beloved memory." Mr. Tenney's house was "just below Mr. Nathaniel Wallingford's."*

FOURTH PASTORATE.

The fourth Pastor was Rev. Samuel Williams, son of Rev. Wareham Williams, of Waltham, and grandson of Rev. John Williams, of Deerfield, who was a man of note in civil and ecclesiastical affairs, carried captive by the Indians, his wife slain on the march, his little son Wareham walking by his side through the wilderness three hundred miles. Samuel was born in Waltham, April 23, 1743, graduated at Harvard 1761, selected the same year to go with Prof. Winthrop to Newfoundland to observe the transit of Venus. He was ordained at Bradford Nov. 20, 1765. The following ministers were present at the ordination: Rev. William Balch of East

* Perry's Historical Discourse, p. 65.

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Bradford, Rev. Mr. Flagg, of Chester, N. H., Rev. Mr. Sargent, of Methuen, Rev. William Johnson, of Newbury, who offered prayer, —— Cushing, of Boxford, Rev. Edward Barnard, of Haverhill, Rev. Mr. Bailey, of New Salem, N. H., Rev. Mr. Parker, of Haverhill, Tucker, of Newbury, Rev. Jacob Cushing, of Waltham, Woodward, of Weston, Holyoke, of Boxford, Symmes, of Andover, *Parsons, of Brookfield, Eames, of Newton.

Rev. Jacob Cushing, of Waltham, preached the sermon, Eph. iv: 11–14. At the close of the sermon, after a very solemn and tender personal address to the Pastor elect, he addressed these words to the church: "And now to you, *dearly beloved*, the first *Church and Congregation of Bradford*: When we consider the Pastors with which you have been favored, *Mr. Symmes*, the Father and the Son, and the late excellent *Mr. Parsons*, we are ready to allude to what was predicted of the Comfort and Glory of the Church, and say that you have been favored with uncommon gifts from heaven, that "this and that man" has dwelt among you, and "the Highest himself" has hitherto established you. No doubt you still retain a grateful sense of the favor you enjoyed in your *Pastor*, who was lately taken from you. His praise was in the Churches, and his Name, I trust, you will always remember with Respect. You well remember his Regard to the Oracles of Heaven; with what Devotion have you seen him address his Maker, with what Wisdom and Prudence did he rule the House of God. His Candor, his Charity! 'His Doctrine dropt like the Rain' from the Sacred Desk! But he rests from his labors."

The charge to the pastor was given by Rev. Mr. Balch, of East Bradford. The Right Hand of Fellowship was given by Rev. Mr. Barnard, of Haverhill. At the close Mr. Barnard turned to the congregation with

*Rev. Mr. Parsons, of Brookfield, was son of the third Pastor of Bradford, and married the sister of Rev. Samuel Williams, the fourth Pastor.

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a solemn charge as follows: "We congratulate you, my "Brethren of this Church and Congregation upon the "Event of this day; that the Loss of that *great* and *good* "man, who for many Years stood before you, is so hap- "pily supplied. While a gracious God is causing you "*to put off* your *sackcloth*, and *girding you with Gladness*, "*rejoice in him.* Rejoicing in him you will be con- "cerned, that he is not dishonored by any violation of "the law of sobriety this evening, and to discounten- "ance every Excess. This I mention as the wisest and "best among us bitterly complain, that our Days of "Ordination are Seasons of growing Licentiousness, and "as it lays very much with a people in whose circle such "a solemnity is transacted to prevent many Irregular- "ties."

This word of admonition refers to the custom of the times which had changed religious solemnities into occasions of revelry. Not infrequently an ordination was followed by a night of mirth and jollity at the Tavern when all the people joined in dancing and drinking, and sometimes the night ended in a kind of mad carousal. The old ways were not always the best ways. There has been some progress. The church does not close its solemn festivities now-a-days with revelry at the public house.

Mr. Williams was eminently useful and acceptable as a minister. The character of the man is discovered by his influence on other minds. He was an educator; Dr. Barnard and Dr. Prince of Salem were his private pupils. They fitted for the ministry under him.

During his residence in Bradford, before the war, he had living in his family a young man, a student of Philosophy under him, Benjamin Thompson. This young man had a remarkable history. He married Mrs. Rolfe, of Concord, N. H.; was made major in the militia of N. H. by the royal governor; by reason of the jealousy of the older officers over whose heads the young man

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was placed, he was charged with disaffection to the colonies, driven from his home and from his step-father's house in Woburn. He became a tory and associated with Gen. Gage and other British officers. He carried over to England the news of the capture of Boston by the continental army. Then he was appointed the under Secretary of State for the colonies. Returning to America he formed a regiment of Dragoons, and held the rank of Lieutenant-Colonel.

After the war he visited Europe, entered the service of the Kingdom of Bavaria, with permission of England, received the honor of knighthood, reorganized the entire military establishment of Bavaria. He introduced measures in the kingdom which broke up the profession of beggary. He established at Munich a public park out of an old hunting ground, and in that park the people erected a monument to his memory. He had successively the rank of Major General, Member of Council of State, Lieut. General, Commander-in-Chief of the General Staff, Minister of War, and Count of the Holy Roman Empire. For this last he chose as his title the old name of Concord, and became the Count of Rumford.

Returning to England he received much attention; published essays on Philosophy; invented and put into use contrivances to relieve the smoky chimnies of London, and the grate and cooking range now in use for burning English coal. Revisiting Bavaria in time of threatened war he was appointed head of the council of Regency. He was made Minister Plenipotentiary to the Court of St. James, but his nationality coming into question he could not act in this office. He received an invitation from the United States to revisit his native land. While in England he was largely concerned in the organization of the Royal Institution for the education of the people in true philosophy and other objects. He was the real founder of this Institution, and was among the first to endow it. He founded the Professorship in

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Harvard University which is devoted to the Application of Science to the Art of Living. He was undoubtedly a life-long correspondent of Rev. Dr. Williams, while he was pastor at Bradford and Professor at Harvard.

The tory principle of the Count did not come from his teacher in philosophy. Mr. Williams was a thoroughly loyal man. The times were stormy; the difficulties between the colonies and the mother country increased; the "Stamp Act" was already passed; the colony rang with the cry "No taxation without representation"; the American congress was gathered; the "declaration of rights" followed, and the repeal of the "Stamp Act." The trouble did not cease. The colonies were oppressed and they evaded and resisted. Then came force and the "writs of assistance," when James Otis appeared with matchless eloquence, *a flame of fire*, and John Adams said that during his speaking "American liberty was born." The people wore homespun. They drank tea made of "four-leaved loose strife" (*Primulaceæ L. Quadrifolia*). The cargo of tea was destroyed in Boston harbor. King George was angry, abolished the town meetings in Boston, ordered culprits to be tried by English judges, compelled the colonists to submit to the foreign rule. All the while there was a growing purpose in the minds of the people to free themselves from this foreign power. The town of Bradford voted to instruct the deputy to the general court to represent before that body that the people of this township feel *uneasy* at the encroachments of English power. This was the feeling through the colony. The home government claimed the right to judge in all cases of transgression; English governors; English judges; English sheriffs and jail keepers, and an occasional word from the throne about a larger liberty for the English church. The Puritan blood grew hot; the old *King's arms* were put in order; the sturdy yeomanry, believing in the justice of their cause, and thrilled with the desire for a larger

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freedom, and conscious of power, were ready for any duty which might come to them in the providence of God.

In 1774, Dec. 15, Mr. Williams preached a thanksgiving sermon on *Love of our Country*, Ps. 137: 5, 6. The heads of discourse are, 1. *What are we to understand by Love of Country.* 2. *The obligations we are under to this duty.* 3. *What particular motives we have to engage in it.* The sermon is a masterly argument in favor of loyalty. But it is evident that the preacher foresaw the trouble which could not be averted, and which led to the disruption between the colonies and the mother country. He says, "We seem to be on the eve of some great and unusual events, events which it is not improbable may form a new era, and give a new turn to human affairs." "It is the cause of *Self Defence*, of *Public Faith*, and of the *Liberties of Mankind*, that America is engaged in," and we have everything that is dear, valuable and precious to attach us to it." The sermon was printed and widely distributed. It breathed no spirit of defiance. It counselled peace. It was uttered in tenderness and in grief and under the apprehension that great evil would soon come. The sermon proved a prophecy. Three years later Mr. Williams read from the same pulpit the *Declaration* of *American* Independence.* The American congress sent copies to every church *requiring* the Declaration to be read, and directed that the copy should be then placed in the archives of the town as a perpetual memorial.

There is abundant testimony to the fidelity and evangelical character of the preaching of this Pastor. In his early ministry he delivered two sermons which were the key note of his preaching. The doctrine of the sermons gives a very good symbol of his pastorate. The subject was regeneration. He set forth the importance of sal-

* The identical copy which was read by Mr. Williams was shown to the people at the Two Hundredth Anniversary Dec. 27, 1882.

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vation. The lost condition in sin. The utter inability of the sinner. The necessity of change by the grace of God. Lastly, the blessedness of that change as seen in love to God; love of Holiness; love to man, and love of duty as crowning all. He was dismissed June 14, 1780, to accept the Professorship of Mathematics and Natural Philosophy in Harvard College. He received the degree of LL. D. from the University of Edinburgh and from Yale College. He was Hon. Member of the Meteorological Soc. of Manheim, Germany, and of the Philosophical Society of Philadelphia and of the Academy of Arts and Sciences of Massachusetts. The latter part of his life he spent in Rutland, Vermont, where he contributed largely to the cause of education in the State University. He published historical and scientific works of great value. His children and grandchildren have filled the highest offices in church and state.

SOCIAL LIFE IN THE EIGHTEENTH CENTURY.

The names on the roll of the church suggest a few customs which have disappeared; prominent among these is the fact of *human slavery*. The "Body of Liberties" was written by Nathaniel Ward, pastor of the first church in Ipswich, father of John, the first minister of Haverhill, and adopted by the General Court in 1641. The conditions of bondage are these: "There shall never be any bond-slavery, villanage, or captivity amongst us, unless it be lawful captives, taken in just wars, and such *strangers as willingly sell themselves or are sold to us.*" Following the letter of this enactment many *servants* were brought from the Bermudas and sold in the colonies. Indian captives were sold as slaves.* In 1676 "there were not above two hundred slaves in (Mass.) Colony, and those were brought from Guinea and Madagascar."† The

* Palfrey III. p. 221.
† Felt III. p. 298.

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price in Boston was "ten, fifteen, and twenty pounds apiece." Scotch and Irish prisoners were sold as *servants.** The son of King Philip was sold into perpetual slavery at Bermuda, because he was the son of a "notorious rebel and murderer."† This was approved by Increase Mather, Cotton of Plymouth, and Arnold of Marshfield. The existence of slavery in Haverhill is shown plainly by Mr. Chase,‡ who quotes from original bills of sale, this among others:

"Haverhill, June 16, 1740.

"To all peopell to Home this shall Come
"Know ye yt I Benjamin Emerson of Haverhill In ye County of Essex
"& Province of ye Mashittusetts Bay In New England—yeoman—for and
"in Consideration of one Hundred pounds In Hand paid to me by Nathll
"Cogswell of Haverhill aford Trader do make over and sell convey to Him
"my negro Boy seser In all Respts as fully and absolutely as He was Con-
"veyed to me In ye face of this Bill of sale—furthermore I do warrant and
"defend Him from all parties whatsoever to the above Named Nathll
"Cogswell, During his Natural life as Witness my hand ye day and
"year above written.

witness: Benjamin Emerson.
"Nath Woodman
"Jabez Emerson."

In 1733, *Cesar, servant of Ephraim Kimball*, was received to the church in Bradford. In the next year *Thomas, servant of* Jonathan Kimball. In 1742 *Peg, servant of Thomas Carleton*. Two years later *Scisco, servant of* Dea. Carleton. The records of baptism are suggestive. "*Thomas, a negro boy*, brought to baptism by "his master and mistress, Jonathan and Lydia Kim-"ball, who promised before the congregation to give "him a religious education, while he dwelt with them, "was baptized Sept. 1726." In other cases the master promised for the education of his servant. Nov. 9, 1729, London, a negro boy of Richard Kimball, Jr; Luce, a negro girl of Joseph Hall. 1730, Oct. 4, Peg, servant of Nathaniel and Elizabeth Fales. Nov., Kate, servant

* Gov. Bradstreet's reply to the King's letter. See also Felt II. p. 47.
† Felt III. p. 639.
‡ Chase's His. p. 659.

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of Ephraim and Mary Kimball. Dec. 13, Argalus, servant of Joseph and Frances Parsons. May 16, 1731, Samuel Kezer, Henry, a negro, and Hannah, an Indian, servants to Mr. John Griffin, and brought upon his account. 1738, Peg, servant of George and Mary Carlton, who engaged for her education, &c. 1738, Oct. 7, Sarah, servant of Jonathan Kimball, adult. 1741-2, Aug. 1, Scisco, servant of Thomas Carlton. 1762, Jan. 31, Lun, servant of Richard Kimball, Jr., and his wife, who both promised for his education in christian faith and practice. 1762, May 20, Sur, servant of Lt. Thos. Kimball, who promised, &c.; Pompey, servant of Joseph Parsons, who promised, &c. 1763, Sept. 11, "Joel, son, Scisco." 1767, Sept. 27, Cæsar, servant of James Head, adult. "*George*, servant of Eben Webster, who "promised for his education in christian faith and practice, "was baptized Sept. 27, 1767." One item should not be overlooked. On the thirteenth of Dec., 1730, *Argalus, servant of Joseph and Frances Parsons*, is offered for baptism. The pastor of the church holds a slave! Thirty-two years later the same pastor "promises for the education in christian faith and practice" of another servant with the sounding name of "Pompey."

The Puritan followed Jewish laws closely. The statutes concerning servitude and criminals were in part the copy of Hebrew enactments. Slavery in the Massachusetts colony indicates both the increase of substance and the growth of aristocracy. Not a little wealth was brought from England, great progress had been made in the colony, trade was remunerative, the people were gathering property, they could *afford* to have *servants*. This servitude was a modified slavery. The servants were religiously instructed, they joined the church under the same conditions as their masters. The laws regulate this servitude, which was absolute slavery modified by christian life. Certain rights were recognized as belonging to the slave, but these were not to conflict with the

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interest of the master. In 1703 it was voted by General Court "that slaves shall not be absent from the "families to which they belong, or be found abroad in "the night time after 9 o'clock." The Boston *News-Letter* from its beginning in 1704, was for years scarcely ever without an advertisement of slaves and Indians for sale."*

One name gives special significance to the advertisement: "*A Likely Negro Woman to be sold.* The "Rev. Mr. Prince has a Negro woman about 20 years "of age, well educated, accomplished for all manner of "household business, to be disposed of."† The sentiment of the people, it is said, "abolished slavery long before it was illegal to hold men in bondage. An instance, recorded by Mr. Drake‡ shows this. He is speaking of Mr. Jackson, "an ardent friend of liberty, and the owner of a slave." Seeing his inconsistency, he placed on record in the Suffolk Probate Office the following document:

"Know all men by these presents that I, J. Jackson, of Newburyport, "in the county of Essex, gentleman, in consideration of the impropriety "I feel, and have long felt in holding any person in constant bondage,— "more especially at a time when my country is so warmly contending for "the liberty which every man ought to enjoy,—and having some time "since promised my negro man Pomp that I would give him his freedom, "and in further consideration of five shillings, paid me by said Pomp, I do "hereby remise and release unto said Pomp all demands of whatever na- "ture I have against Pomp. In witness whereof I have hereunto set my "hand and seal, this 19th June, 1776.

"Witness: Jonathan Jackson.
"Mary Coburn,
"William Noyes."

The list of names on the roll of the church contains many titles, largely military. Times have changed. The early Puritan, with religion as the one thought and purpose, has become secularized. The "state has been evolved from the church." Wealth has increased. The

* Mem Hist. of Boston, v. II. p. 485.
† Mr. Prince was Pastor of the Old South Church.
‡ Memorial Hist. of Boston, v. IV. p. 155.

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people live no longer in the primitive cabin. The two-storied house, standing with side to the road, with the lean-to roof, was the typical house of the period. An occasional house of this sort is still standing. The ancient Peabody mansion standing opposite the High School in the village of Bradford is a fair representation. Another kind of house became common during the last half of the century, having a porch or entryway, like the house on Bradford neck where the late Raymond Kimball lived.

The style of life changes, rigors of the early settlement are known no longer, luxuries increase, imported goods, silver plate in place of the old-fashioned pewter platter, silks, laces, tea, coffee, foreign customs prevail, more courtly manners, more elaborate equipage.

In 1730 the First Church of Bradford obtained new service for the sacrament. Whether by gift or purchase we know not, but the sacramental cups are now in possession—two silver cups with a handle on each side, with this incription: *For the use of the First Church in Bradford*, 1730.

FIFTH PASTORATE.

Rev. Jonathan Allen was the fifth Pastor. Born in Braintree, 1749, graduated at Harvard, 1774, ordained at Bradford, June 5, 1781, died in Bradford, March 6, 1827. He studied theology with Rev. Ephraim Judson, of Taunton,* who was a Hopkinsian of decided type. He was brother of Rev. Adoniram Judson, Pastor at Malden, and father of the missionary to India. The council ordaining Mr. Allen was composed of the First and Second churches in Andover, Second church in

*Rev. Ephraim Judson, born in Woodbury, Conn, Dec. 5, 1737, and baptized (according to custom) the next sabbath, graduated at Yale 1763, settled at Norwich, Conn., 1771, and in Taunton, Mass., 1780.

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Boxford, Second church in Bradford, First and Second churches in Haverhill, and the church in Plaistow. Rev. Mr. Merrill opened with prayer, Rev. Mr. French preached from 1 Tim. v: 22, Mr. Symmes of Andover gave the charge, Mr. Shaw gave the right hand of fellowship, Mr. Adams offered the concluding prayer. There was a divided feeling in the church in regard to the call, but the whole matter was referred to the council and the result was a united and cordial reception of the Pastor by the whole people. Mr. Allen was a man of marked character. He is well remembered by persons now living. He is familiarly known as "Parson Allen." He was in his earlier ministry less earnest and devout than in later years. His sermons indicate a marked gravity. He handled the word of God with great reverence, and preached the solemnities of the future life and the terrors of the law with rare fidelity. In 1785 he preached the ordination sermon, at the settlement of his class-mate Benjamin Thurston, in North Hampton, N. H. The text was from 1 Tim. iv: 6, *And thou shalt be a good minister of Jesus Christ.* In this sermon* he describes the character of a gospel minister. A brief abstract will show Mr. Allen's idea of the work to which he gave his life:

"I. The christian minister is a christian in the humble attire of a servant, "bearing the cross of his Master. High and elevated titles are not his, "the highest honor is to be a servant of Jesus Christ. He will strive to "maintain a spirit of piety and an ardent zeal for the divine glory. He "will be exceedingly attentive to himself, will 'keep his body under' and "'bring it into subjection.' He will be animated for the glory of God, the "honor of religion, the worth of souls, and the importance of the charge "committed to him.

"II. He must improve in knowledge. The work requires the best "ability of the best minds. It is not so easy an employment to preach the "gospel as to reduce it to the capacity of a novice. He should know the "original languages in which the scriptures were written. He should be "acquainted with science, the history of nations, and, most of all, he must "know by daily study the word of God. He must be 'mighty in the "scriptures.' He must understand human nature. He must not be im-

*The sermon was printed and a copy is in library of Bradford Academy.

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"mersed in study so as to be excluded from the world, and overlooking hu-
"man nature, preach only abstruse and metaphysical disquisitions instead
"of gospel sermons. He must be prudent, must starve the censures of the
"world by prudence, while he feeds the souls of men with the gospel
"food. He must have firmness and fortitude. He must go forward under
"the most declining state of religion; nothing should unhinge him from
"his stability, he must not flinch through fear or favor, from duty.

"III. His employ is chiefly to preach the gospel, using language sim-
"ple, strong, nervous; his illustrations rational, pertinent, easy; and must
"never *darken council with words without knowledge*, so perplexing and
"puzzling his hearers. He must set forth and impress a reverential awe
"of the divine majesty, show the union of the Son with the Father, his
"offices of mediation and atonement. He will not neglect the elapsed state
"of man, the end of renovation, pardon, sanctification. He will shew the
"duties of man and enforce them from motives of happiness and misery,
"both in this life and in the future. He must preach by example as well
"as by precept. He must advise, instruct, edify, and sympathise with
"sorrow. He must reclaim sinners and bring them to the awakened sense
"of duty. In all he must be a man of prayer and of holy, devout life."

It is said that Mr. Allen had the soberest view of the duties belonging to the christian ministry, but his life was not so solemn as his sermons. He was fond of fashion and festivity. He wore the short breeches and silver knee buckles and a cocked hat and powdered wig. He entered into the life of the people, the frolic and jest, and every social pastime. The social influences were strongly against religion. Bradford was very gay and festive. The young and old joined in frequent festivity. John Hasseltine built his house and finished it with a dance hall. The second story of that house, in the rear part, which is still standing, was devoted to amusement and dancing. It was not an uncommon thing for Parson Allen to call for his deacon to go and spend the evening at the dance hall.* "A revival of religion was a thing never heard of."† But in the midst of this frivolity the spirit of God came to the heart of the minister and people with great power. There were faithful men, and women especially, who were praying for God's special blessing. The prayer was answered. The

*I had this from Miss Mary Hasseltine.

†Miss Mary Tenney.

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preaching was changed in its spirit; the young people at the dance-hall were thoughtful in the midst of their frivolity. Among them one was a peculiar favorite—beautiful, thoughtless, rolicksome, and always ready and foremost in frolic and amusement. She used to chase the youthful Rufus Anderson "about the Academy grounds with a stick."* She could always bribe the bell ringer at the Academy with a smile. This was Nancy Hasseltine. She grew thoughtful while the dance went on. She left the gay throng, went out into the garden, walked under the fruit trees, while the thought came like a voice from heaven into her heart, "she that liveth in pleasure is dead while she liveth." She sought for the advice of "Aunt Hall" who had counselled the gay girl till she had become discouraged. The special visit, which was for the sake of gaining religious counsel, was almost over before the seeking girl unburdened her heart and found the affectionate christian counsel she sought. John Hasseltine and his wife were worldly people. They did not believe in "experimental piety." John Hasseltine passed by a window of his house, looked in and saw his daughter on her knees; she was in tears, filled with emotion which found expression in prayer. She was his model; he often referred to her as proof of his favorite doctrine that the natural heart needed no divine help in order to the complete virtue. He said in his heart, "if my child, so sweet and innocent and fair must needs weep when she comes to God in prayer, what will become of me?" He walked out on his farm; the vision of that girl kneeling and in tears kept before him. He threw himself down under an oak tree and poured out his soul in an agony of prayer. The answer was immediate. His belief, his feeling, his spiritual perceptions were all changed as by a sudden inspiration. The peace of God in his heart was so precious and so full that he rose from his knees shouting

* I had this from Dr. Anderson.

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with strange joy, "glory to God!"* The good work went on in the church. The young people in the Academy were interested. The Principal, Rev. Abraham Burnham,† was himself quickened in his religious character and became an active helper. "God gave divine energy to his word." More than thirty inquirers sought the Lord, among them Mary Wheelwright,‡ Harriet Atwood, Fanny Woodbury, John Hasseltine and his wife, and four daughters, Rebecca, Mary, Nancy and Abigail C., Moses Hall and wife, and Betsey Trask, and many others whose lives have been a blessing in the church and in the world. The results of that work of grace were wonderful. The renewed church, the transformed Pastor, the new Academy baptized with the Holy Ghost, social life lifted to the higher plane of fellowship with truth and with duty and with God. We think of the house, transformed from a dance-house, where the minister and his deacon were a little time ago engaged in frivolity, now a place of prayer, that house ever after associated with nurture in piety and education and benevolence, and we think of that fellowship in all that makes up the culture of the human mind, the poetry, metaphysics and theology of ripest scholars; we think of the maiden life prepared by that revival to confront the great question of personal surrender, for the love of Christ, in a life of missionary toil. We think of the question decided and the determined action, in face of the argument of many friends, and even the protest from very many christians against the rashness of the undertaking. We think of that heroic spirit of Ann Judson and Harriet Newell who crossed the sea and gave the world that rare example of self-sacrifice. The voyage

* The whole of this account was given to me by Miss Mary Hasseltine.

† Rev. Abraham Burnham was born at Dunbarton, N. H., Nov. 18, 1775, graduated Dartmouth 1804, Preceptor at Bradford 1805-1807, studied theology with Dr. Parish, of Byfield, ordained at Pembroke, N. H. March 2, 1808, died 1852.

‡ Afterwards Mrs. Dr. Codman of Dorchester.

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on the brig Caravan, the first sight of the Hindoo cottages, the hostility of the East India Company, the early death and lonely burial of that youthful missionary on the Isle of France. Two years at Rangoon, "remote," "unfriended," "reft of every stay but heaven," "the little grave in the garden," the troubled home at Ava, the red cloud of war, the death prison, the extortions, privations, the journey to Oung-pen-la, the daily expectation of death, the long years of engrossing agony and the recorded feeling of assurance in it all, "my prayers will be answered"—the work in intervals between the agonies for the women and girls, the few converts, the sudden death alone with her Burman women and the last cry of anguish in the Burman tongue, and the lonely grave under the Hopia tree, where pilgrims linger and weep. We have been tracing the ways of God, following one of the avenues along which the revival of 1806 has sent its power, we have come to the ends of the earth where this church has buried one of its children. Again, we think of that majestic, queenly woman, the impress of whose life is to-day on a thousand homes, who has sent her pupils into all lands, and has given to them the inspiration of a noble purpose, led them to a christian hope, and we behold how that work of God reaches out into the wide world, itself a most important factor in the problem of the world's uplifting and salvation.

On the 5th of February, 1812, Parson Allen preached a sermon at Haverhill on the occasion of the embarkation of the missionaries Ann Judson and Harriet Newell. The text was from John ii: 52—*That also he should gather together in one the children of God, that were scattered abroad.* In the sermon the preacher showed what God *has done*, what he *is doing* and what he *has got to do* to gather his scattered people. He tenderly addressed the missionaries as "my dear children," and gave his parting farewell and benediction.

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The service was closed with singing by the great congregation of the hymn written by the preacher for this occasion:

Go, ye heralds of salvation;
Go, and preach in heathen lands;
Publish loud to every nation,
What the Lord of life commands.
Go, ye sisters, their companions,
Soothe their cares, and wipe their tears,
Angels shall in bright battalions
Guide your steps and guard your fears.

Go, ye pilgrims, heirs of glory,
Show to Pagans CHRIST your King;
While the gospel is your story,
Earth shall with hosannas ring.
Go, and let your whole behaviour,
Show your love to CHRIST your LORD,
Let the heathen know their SAVIOUR,
Teach them to obey his word.

Led by him who in a manger,
Once a feeble infant lay;
In rough climates, free from danger,
You shall plow your briny way.
Speed your course across the ocean,
Till you reach the Burman throne,
Tell those nations their devotion
Must be paid to CHRIST alone.

Landed safe in distant regions,
Tell the Burmans JESUS died;
Tell them Satan and his legions,
Bow to him they crucified.
Far beyond the mighty Ganges,
When vast floods between us roll,
Think how wisely Jesus ranges
Nations wide from pole to pole.

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While with heathen nations blended,
Light and peace within shall rise;
When your days on earth are ended,
Christ receive you to the skies.
To his grace we now resign you,
To him only you belong;
You with every christian Hindoo,
Join at last th' angelic throng.

Parson Allen preached a sermon on the sudden death of Eliphalet Kimball, October, 1785, 2 Sam., xiii.: 39. The first sentence is this: "King David, although a good man, was very fond of his children." The divisions are,

I. Death is the lot of human beings and it may be very sudden.

II. After death their case is unalterable.

III. Sorrow on their account will not avail anything either to them or ourselves.

IV. Grief to an immoderate degree should not be indulged.

The sermon has on its cover a row of hour-glasses and underneath an equal number of skulls and cross-bones. On the title page is a very large skull, and the doctrine in the application is solemn, awful, somewhat sepulchral; but it is truth, the sovereignty of God, the present offer of grace, and the need of accepting it. Mr. Allen's sermons were marked by severity in the depiction of the guilt of sin and doom of the sinner. His sermon on 2 Peter, iii.: 8, is an example. His theme is the unchangeableness of God. First "to the child of God; a comfort; a lasting blessing; an eternal joy." "Happy the man under the care of an eternal friend." But 'let the wicked fear and tremble.' "Be "sensible of this, oh sinner, that you are not more deter- "mined to sin than God to punish you. That same aver- "sion to sin which he now feels he will always retain." In his 807th sermon on the "blessed hope" he dis-

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courses on the immortal joy of heaven. It is a favorite theme. He gives wings to his imagination, presents the heavenly world with its all beauty and grandeur and never-fading glory.

It happened in 1801 there was a special interest awakened in the subject of baptism. Some members of the church were dissatisfied with the Pastor's presentation of it. They concluded to withdraw from the church and unite with the church in Haverhill. They addressed a paper to the Pastor "with a number of observations respecting his preaching, very *illiberal*, *erroneous*, and *unfounded*." On the next lecture day the Pastor delivered a treatise on Baptism,* very elaborate and scholarly. It was printed at Concord. Forty-four pages of it only remain in the copy preserved. The covenant relation of the children of the church has rarely been set forth with greater power.

Mr. Allen was a poet. He published a "Poem on the Existence of God," "An Ode on Creation," and an "Eulogy on General Washington," with "Several Hymns." The longer poems are somewhat like his earlier preaching, dignified, a sprinkling of classic allusions, the affectation of learning, the voice of piety but with little heart, products of great care and labor, but lacking fervor and soul and life. The truer poesy of his nature appeared in later years, in the hymns which were inspired with the new life that came to him when the gospel of God became a new power, in those days when the heart of the Pastor thrilled with that love so tender and strong, and that fellowship so sweet with the present Lord, which rejoiced in the utterance of the Divine message of grace to dying men. After one of those sermons, when the whole congregation was melted and in tears, they sang for the first time that sweet hymn which has been adopted by christians all the

* A treatise on Baptism, vindicating the mode of sprinkling, and the rights of Infants, by Jonathan Allen, A. M. Printed at Concord, 1801.

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world over as one of the precious songs of the church. It has given Mr. Allen fame in two continents. It was born in the revival of 1806. It is printed in the hymn books of churches of every kind. The first version of the hymn is as follows:

Sinners, will you scorn the message,
Sent in mercy from above!
Every sentence — O, how tender!
Every line is full of love.
Listen to it,
Every line is full of love.

Hear the heralds of the gospel,
News from Zion's King proclaim,
To each rebel sinner — pardon,
Free forgiveness in his name,
How important!
Free forgiveness in his name.

Tempted souls, they bring you succour,
Fearful hearts, they quell your fears;
And with news of consolation,
Chase away the falling tears,
Tender heralds,
Chase away the falling tears.

False professors, grovelling worldlings,
Callous hearers of the word,
While the messengers address you,
Take the warnings they afford,
We entreat you,
Take the warnings they afford.

Who hath our report believed?
Who received the joyful word?
Who embraced the news of pardon,
Offered to you by the Lord!
Can you slight it?
Offered to you by the Lord!

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O ye angels hovering round us,
Waiting spirits speed your way,
Hasten to the court of heaven,
Tidings bear without delay.
Rebel sinners
Glad the message will obey.

In the last years, growing feeble in body, Mr. Allen joined with the church in seeking a colleague. He presided at the services of installation, gave his blessing to the young man who was to be his helper, and from that time his public ministries ceased in the church. His death occurred three years after the settlement of the junior Pastor, but there is no word in the records respecting it, and the last days of this godly minister of Christ have passed from the memory of man.

THE NEW ERA IN BENEVOLENT WORK.

The Pastorate of Mr. Allen covered the period when the church began to take a more intelligent, practical and personal interest in every kind of missionary labor. The early years of the nineteenth century were marked by the growth in the churches of a broader charity. "The missionary spirit was rising," young men in the colleges were moved as by a new inspiration. Mills, Hall, Richards, Nott, and others are considering in prayer the *duty of young men to a dying world.* Griffin, Worcester, Morse, Dana, Spring and many others among the clergy, with Bartlett, Walley, Huntington, Chapin and Treadwell among the laity, are in correspondence and consultation in regard to the need of an onward movement of the churches of God for the conversion of the world. On the 25th day of June, 1810, Dr. Spring of Newburyport and Rev. Samuel Worcester of Salem rode together in a chaise from Andover to Bradford, and on that fair June morning the plan was matured for the

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formation of the American Board. The General Association met at Bradford that day. Adoniram Judson, Samuel Newell, Samuel Nott and Gordon Hall, were present, and on Thursday, June 28th, they laid on the sacramental table before that body, in the church which stood on the common, their proposal to give their lives to work among the heathen. The fact that the General Association met at Bradford that year has no special significance. But the work of missions had already interested Pastor and people. Missionary enthusiasm was here already. Parson Allen had been familiar with the Judsons; he studied theology with an uncle of Adoniram Judson. It is said that he introduced the missionary to Nancy Haseltine. It is said that the meetings for prayer in the old Academy building, at the very time when Mills and his companions met by the "haystack" in Williamstown, were marked by a manifest desire to know the will of God more perfectly in regard to personal duty in bringing the world to Christ. It is certainly a suggestive providence that when the plans had been laid for the great work and the young men were ready to go forth to foreign lands, the two young women who sailed in the "Caravan"—Ann Judson and Harriet Newell—were young converts in the revival of 1806, and they had their training in Bradford Academy and under the faithful ministry of Parson Allen. Character which shapes events and is ready for grand opportunities, is not an accident, it is a result of nurture and care.

Other organizations began in the early years of this century. The church in Bradford welcomed them all. The spirit of the people may be illustrated by allusion to the history of one effort which had its origin here.

The Philendian Society was formed April 2, 1813. Its object was "to support female teachers" in places where they might be useful in the moral and intellectual training of neglected children. The society was of

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special interest and care to Mr. Allen, the Pastor in Bradford. The membership included the most influential women of Bradford and extended to Haverhill and Newburyport. Schools were established in Haverhill, in Byfield, on the Isles of Shoals and in Wenham. The results were very gratifying. The blessing of God accompanied the work and the conversion of many souls followed. Other societies for benevolent work came into being, and as they covered this field, this particular organization ceased after five years of faithful work. It was among the early beginnings of mission effort at home, and was itself a fruit of the reviving of God's work among his people. The names of many cherished women of Bradford appear in these records. The Hasseltines, Mary and Abigail C. were teachers at Byfield. The amount raised for the object was nearly one thousand dollars. But the contribution of labor was considerably more. The best part of the work was the free-will offering of time and ability by the members who devoted themselves to the good of the needy in the name of God.

The interest in missions continued. The generation of christian women which followed excelled in those rare traits which belong to the best type of womanhood. It was the custom of these women to follow every month in most careful study all the missionary enterprises of the time. They mapped out the fields of labor, gathered materials for discussion at great pains, compiled their incidents and their thoughts and opinions into labored essays, and for years these semi-monthly discussions were the marked feature of the social life of Bradford. The memory of those women is precious in the history of the town. The children love to remember their names. Hasseltine, Tenney, Greenleaf, Kimball, Carleton, Munroe, Ordway, Johnson, Emerson, Pike, Hall, Trask, Payson, Peabody, Gage, Morse, Spofford, Chadwick, and a still larger number we can-

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not name, whose intelligent virtues gave character to all social life while they lived.

BRADFORD ACADEMY.

Neither the history of the church or town would be complete without some notice of the institution which has been a pioneer in the cause of education and which has maintained its life and enlarged its sphere of labor and sent forth its thousands of pupils into all lands. In the early part of 1803 the people began to feel the need of better advantages for education. The town had always given attention to this subject. As early as 1710 the faithful clerk placed this record in fair hand on the town book:

"The Town did Impoure the Selectmen to Imply Wemen to teach letel "children to read."

Nearly a century later this record was made:

"At a meeting of a number of the Inhabitants of the First Parish in "Bradford, March 7, 1803, It was mutually agreed upon that a Building "should be erected for an Academy and the following persons became sub-"scribers to defray the Charges of building said House."

The signatures include the large majority of the names of the families in the parish. In three months the building was completed and the school was opened by Mr. Samuel Walker, Principal, and Miss Hannah Swan, Preceptress. The school was incorporated in 1804. Following Mr. Walker the Preceptors were as follows: Samuel Green, 1803–4; Rev. Dr. James Flint, 1805; Rev. Abraham Burnham, D. D., 1805–7; a man whose influence in the revival of 1806 was very great and precious, and whose life afterwards in the ministry was abundantly successful. Isaac Morrill, 1807; Samuel Peabody, 1808; Rev. Daniel Hardy, 1808–10; Rev. Luther Bailey, 1811; Hon. Samuel Adams, 1811; Richard Kimball, 1811–12; Rev. E. P. Sperry, 1812; Hon. Nathaniel

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Dike, 1812–14; Daniel Noyes, 1814; Benjamin Greenleaf, 1814–36, who was the last Preceptor. The school from that date was established as an institution for the education of young ladies. Up to this time it had been a mixed school.

The early fame of Bradford Academy is due very largely to Benjamin Greenleaf, a man of versatile talent, an enthusiast in teaching, a mathematician and author of world-wide fame, a christian of simple and unquestioning faith and rigid virtue, a man of kindly sensibilities, generous, unsuspecting, unalterable in friendship, a citizen pure, unselfish, upright, and a teacher devoted, affectionate and unwearied in labor. He lived to a good old age, and died greatly lamented. His pupils fill honorable positions, and are scattered far and wide, and his books which he wrote during the busy years of his life in Bradford are in use by a great number of schools far and near. October 29, 1864, he passed from the labor of earth to the reward of heaven.

The name of Abigail C. Hasseltine was already familiar in the school. She had been preceptress from 1815. When Mr. Greenleaf resigned, she became Principal, and continued in that office till her death, being relieved in the later years of life of the active duties. A rare woman, in person tall, slender, in presence commanding and queenly, as a teacher, faithful, earnest, inspiring. She formed character, taught her pupils to live for a high purpose, made them to feel the nobility of christian womanhood, and created in their minds the strong desire to live for the highest end—the glory of God. She had the largest views of education. She fitted life for all duties, suited her counsel to all minds. When she spoke of the subject of duty she was often stern and severe, but she mingled with the rigidity and severity words which expressed the exceeding joy to be found in doing well. She belonged to the number of them "that turn manny to righteousness." By her

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devotion and fidelity she earned the reputation which extended to all lands. Her pupils, scattered over all the world, often speak of the loving sympathies of her heart — of the inspiration of her presence — of the wonderful devotion to her life-long work — of her noble christian zeal.

It is not the purpose of this sketch to trace the lives of all those who have given shape to the institution which is the pride of the town. The list of teachers includes names of persons of rare excellence. When after long service Miss Hasseltine resigned the more active duties, it was not an easy task to fill her place. The principal had wrought herself into the work and, when she withdrew, it was like the removal of the school's life. Short terms of service followed in the principal's chair. The school did not regain its full life and prosperity till it was given into the charge of a young lady, born in Bradford, a namesake of the former principal, Miss Abby Hasseltine Johnson. The new teacher had many qualities of mind and heart which had made her predecessor so distinguished in her work. For several years enjoying the counsels of Miss Hasseltine, and always working in harmony with her, Miss Johnson not only made the success of the past sure, but she carried the school forward into new and enlarged fields of usefulness. The work, so long under the direction of one "developing, energizing, executive mind," seemed still to be pervaded with the same spirit and thrilled with the same noble purpose.

Rare wisdom has been shown in the choice of the Board of Trustees. The list of Presidents is as follows: Rev. Jonathan Allen, A. M., 1803–27, who gave to the institution the best wisdom of his riper years; Rev. Isaac Braman, 1827–43; Hon. Jesse Kimball, 1844; Hon. Samuel H. Walley, 1845–49; Benjamin Greenleaf, A. M., from 1850, till the second era in the life of the institution when its course of study was enlarged and

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broadened and the plan was formed to rear the present academy buildings and furnish the school with everything needful to meet the increasing demands for the higher education of woman, the Presidency was assumed by Rev. Rufus Anderson, D. D., late Secretary of the Am. Board of For. Missions. Associated with him were such men as Samuel D. Warren, Ezra Farnsworth, Rev. Nathan Munroe, Hon. J. A. Palmer, Hon. E. S. Tobey, Hon. George Cogswell, Hon. William A. Russell, James R. Nichols, M. D., Frederic Jones, Nathan Durfee, M. D., Rev. R. H. Seeley, D. D., Rev. J. H. Means, D. D., who were led by the venerable President to devise large things for the Academy. In its early life the institution had received the free will offerings of Lieutenant Edward Kimball and Jonathan Chadwick, Esq., and others, and these gifts secured prosperity. The new prominence given to the widening sphere of woman's work suggested something more as needful for the future than had been gained in the noble history of the past. Generous contributions were made, and the present spacious edifice which overlooks the valley of the Merrimack was built and furnished with library and cabinet and laboratory, and under the care of Miss Abby H. Johnson, the school attained a prosperity which was, at least, equal to the best success of past years. After the new building had been erected and the success of the school had been assured by a few years of prosperous life, Dr. Anderson resigned the office of President and was followed by Rev. James H. Means, D. D., who has contributed largely to the prosperity of the institution.

Of the present condition of the Academy, its popular and highly esteemed Principal, Miss Annie E. Johnson, the plans for further enlargement, under the care of the wise and devoted President, Hon. George Cogswell, it is not my design to speak at length. It may be sufficient to say that the generous men who have

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done so much hitherto, still devise liberal things. The foundations are now ready to be laid for the enlarged accommodations. The school is to be completely furnished with everything needful. The success of the past is to be rivalled by the future. One of the glories of Bradford is still to be its Academy. The spacious Halls, the increasing Library, the Rooms of Natural Science, the Studio of Art, the Conservatory of Music, the Astronomical Observatory, the lecture rooms for Literature and Language and Philosophy are the present possession which this generation may use for the culture and refinement of the daughters of the land, and which it is our sacred duty to guard and maintain and enlarge and so transmit to them that come after us.

THE FIRST COLLEAGUE PASTORATE.

The later years of Parson Allen's ministry have left little record. His time of service was long, extending through nearly half a century. He was no longer young; he had reached nearly four score years. His duties had been arduous. The church called to his aid a young man to be colleague Pastor. Mr. Allen presided at the meetings, gave counsel to the church and guided by his rare wisdom Pastor and people for three years longer, and then entered into rest. Rev. Ira Ingraham, then late Pastor of the church in Orwell, Vermont, was called to be colleague Pastor. He was born at Cornwall, Vermont, 1796, graduated at Middlebury 1815, installed at Bradford, Dec. 1, 1824, as colleague Pastor with Rev. Jonathan Allen, dismissed April 5, 1830. The council which installed Mr. Ingraham met on the 1st day of Dec., 1824, and the following Pastors were present: Rev. Joshua Dodge, Haverhill, Rev. Peter Eaton, D. D., 2d church Boxford, Rev. Jacob W. Eastman, Methuen, Rev. Isaac Braman, 2d church, Rowley (now George-

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town), Rev. Gardner B. Perry, 2d church, Bradford (now Groveland), Rev. Isaac Tompkins, 3d church, Haverhill, Rev. Justin Edwards, South Parish, Andover, Rev. Elijah Demond, 2d church West Newbury, Rev. Alonzo Phillips, Presb. church, Princeton, Rev. Jonathan Allen, Pastor 1st church, Bradford, Rev. Isaac Jones, Bradford.

It was a gala day for the town. The council met at the old Academy. The people gathered in great numbers. After the morning session the council, with Parson Allen leading, moved in procession with the people to the church in the common. They were escorted by the Bradford Brass Band. Our venerable Deacon William Day, then in opening manhood, was a member and played the leading instrument in the bass. The town had not witnessed the induction of a minister of the gospel for forty-three years and more, and some one proposed to set up a booth in the park and sell drink. But this was not approved by the church. If these occasions come so seldom the people could afford to be generous. Arrangements were made with Mr. Eliphalet Kimball to spread tables with choice liquors, and *everybody was free to drink and the church paid the bill.*

Rev. Mr. Edwards preached the sermon, Dr. Eaton offered the consecrating prayer, Parson Allen gave the charge, Rev. Mr. Phillips gave the right hand of fellowship, Rev. Mr. Dodge offered the concluding prayer.

The agreement with Mr. Ingraham was very carefully drawn. The following paper represents the contract in part:

"I hereby certify and declare that in my settlement as minister of the "first or west parish in Bradford, it was agreed and understood between "the parish and myself that the parish should have and keep possession "and enjoyment of all the parsonage lands, or other real estate of said par-"ish, or of the minister and parish, or however else the same had been "held and used before that time; and to have and keep possession of all "the income and improvement thereof, to their own use, without any in-"terference by me. They gave me a certain sum of money only for com-

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"pensation, reserving to the parish the whole income and use of the said "Parsonage or real estate, and leaving said Parsonage to be exclusively "under the control of said Parish."

The salary, as expressed in the call, was five hundred dollars. The property referred to in the above unique paper, was the land which was obtained at the settlement of the first Pastor, partly by the covenant with the Rowley Plantation and the colony, partly by town purchase, and partly by personal gifts. At the retirement of the elder Symmes from the active duties of the Pastorate an equitable arrangement was made whereby this property reverted to the town, and ultimately it was vested in a ministerial fund and given to the charge of permanent trustees. The land was in different parcels, one lot being at present owned by Orestes West, and lying south of the road leading past the old home of Lieutenant Kimball and Jonathan Chadwick; another parcel included the parsonage and farm opposite the old Cemetery; there was also the marsh meadow. The fund has been carefully guarded and has been increased by donations. The act of incorporation of this Board of Trust is dated Feb. 10, 1804. It has reference first to a generous gift. The preamble is as follows:

"Whereas Jonathan Chadwick of Bradford, in the County of Essex, "hath given a state note of eleven hundred and twenty-five dollars, prin- "cipal and interest, the interest of which is to be applied towards the sup- "port of a congregational minister in said society forever hereafter. Be "it enacted, &c."

To this Chadwick fund was added the Parsonage property including what was realized from the sale of wood and timber and land. The first payment from this fund was made to Rev. Jonathan Allen, Jan. 25, 1813, one hundred dollars. This is distinct from the Albert L. Kimball fund which was given by the person whose name it bears, Jan. 20, 1880, one thousand dollars. The kindly feeling shown by the above gift in 1804 was repeated in another and graceful donation about the same time, by the same donor, two silver tankards and six

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silver goblets for use at the sacramental table, the same which are now in use. Other pieces have been added. A silver pitcher bears this inscription:

"From Mrs. Thos. D. Bradlee, a testimony of respect for the church "of her native place."

This last was received during the ministry of Mr. Munroe.

For a time the new pastorate ran smoothly. Three years passed and all was well. On the sixth day of March, in the third year of Mr. Ingraham's ministry, the aged man of God, the senior Pastor, fell asleep and in his sleep he entered into rest, and it was spoken in an undertone along the street, *Parson Allen is dead.* That very year a precious revival had brought the church very near heaven. Many were added to the membership. It seemed as though the faithful Pastor, now nearly four score years old, had lead his flock up to the very gates of heaven, and passed over the threshold and into the glory beyond, leaving the flock with the young shepherd.

Troubles began. Mr. Ingraham was the apostle of the temperance reform. His people would not follow his bold leadership. This great reform had been in progress for years. But the work was not positive, there was no decisive action. The "Massachusetts Society for the Suppression of Intemperance," was formed in 1813. The best men in the commonwealth were engaged in it. Dr. Worcester, Dr. Jedediah Morse, Rev. Abiel Abbott, and Benjamin Wadsworth, Dr. Reuben D. Massey, William Thurston, Dr. Joseph Torrey, and others not less distinguished. The second article of the constitution runs thus:

"To discountenance and suppress the *too free* use of ardent spirits and "its kindred vices, profaneness and gaming, and to encourage and pro-"mote temperance and general morality."

From which it appears that the first work in temperance reform was not on the basis of *total abstinence.*

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They pledged to abstain from the *excessive use.* Men slowly came to the apprehension of the fact that the use of intoxicating spirits, as a beverage, is evil and always evil and only evil.

It is said that Parson Allen was foremost in the partial reform movement. A society was organized in Bradford. One day Mr. Allen and his good friend Deacon Griffin went to the upper part of the town in the interest of this society, and specially to visit Mr. Uriah Gage, one of the influential men of the town. Mr. Allen opened the matter: "You know, friend Gage, that many men drink too much, make bad use of rum, waste property, trouble their families and injure their influence, and we have formed a society and signed a pledge to abstain from this excessive use." Mr. Gage was a genial, hospitable man, and went to his cupboard and brought out the decanter and loaf sugar and the toddy-stick and invited the minister and deacon to "take something." Parson Allen looked at Deacon Griffin and Deacon Griffin looked at the Parson, and Mr. Allen said, "I believe, Deacon, we have a clause in our constitution which allows us to drink on *extra* occasions." "Yes," said the Deacon, "and this is a very cold day." "And," said the Parson, "it is very clear that this is an *extra occasion.*" Nothing more was said of temperance that day.

In 1827 the leaders had come to apprehend the need of more decisive action. The *American Temperance Society* had been formed on the basis of *abstinence from strong drink.* Hewitt was preaching zealously on the subject in Connecticut and that year came over the border to do good service in the old commonwealth. Edwards was sounding the trumpet in Andover, Dr. Muzzy led the whole Medical Society into line against rum. Beecher came up to the work—a mighty man of valor, and it was reported by the Massachusetts Society, "It is becoming unfashionable to drink ardent spirits in de-

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cent company, and it is no longer considered a mark of hospitality to offer them."

The opposition was intense, spirits were sold by members of the church. They had the place of honor on the aristocratic sideboard and on the humbler pantry shelf. The country store furnished rum with the bundles of dry goods and groceries. The old account books tell a tale of drink; workmen on the farm were furnished free, in winter because it was cold, in summer because it was hot. The shops were places of frequent indecent carousal. The glass of sling was a part of social etiquette at the afternoon tea party. The taking of wine was a part of every marriage festivity and of every funeral solemnity. It was furnished in liberal quantities at the birth of a child, at the call of a minister in his pastoral visitation, at the raising of a building, at the dedication of a church, and at the ordination of a minister.

Mr. Ingraham was undaunted. The Bradford pulpit gave no uncertain sound. He stood in the forefront with Edwards and Beecher and Muzzy and Hewitt. And yet his utterance would not be considered very strong now-a-days. He preached one sermon in Bradford which gave great offence. The substance of that sermon is given because it shows the position which was taken, and that the trouble was not with the doctrine, but with the times. The text was from Prov. xxiii: 29, *Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?*

"I. Let us take a ***mental walk along this river of death.*** The use of "intoxicating drink in this country was extremely limited until the Rev- "olution. During that struggle our allies the French, brought with them "to this land of Pilgrims, Puritans and Huguenots, infidelity and brandy. "By the former many minds were poisoned; by the latter came 'woe,' "'sorrows,' 'contentions,' 'babblings,' 'wounds without cause,' and 'red- "ness of eyes.' The use increased with great rapidity. The impression "became almost or quite universal that severe cold or heat or wet could "not be safely endured without this artificial stimulant. The more com-

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"mon liquors were found in every habitation, field, shop, factory, store, "counting room, office. It was furnished to every workman and provided "for every guest. In 1826 probably ninety-nine hundredths of all the "adult population made some use of liquor. During this year some of the "choicest spirits in the nation waked up to the peril. They were persons "of greatest weight of character in church and state. While these friends "of God and man were inquiring, seeking to know what should be, what "could be done to roll back the tide of death, there appeared a ray of "heavenly light. It is the great principle of *entire abstinence*."

"II. *The principles to be established.* (*a*) *Entire abstinence* is the "only principle sound in theory or safe in practice. (*b*) More than three-"fourths the taxes and expense for support of the poor and punishing "crime comes directly as the natural, the necessary result of the use of "intoxicating liquor.

"(*c*) *It is thus settled that the entire business of making, selling, fur-"nishing and using* such drinks as a beverage is an immorality. *The "whole is an immoral business.*

"(*d*) It is settled that all legislation that sanctions in any condition the "sale of intoxicating liquor to be drunk as a beverage is morally wrong, "an evil and only evil, deeply mischievous to all the interests of any "community.

"(*e*) Strong drink produces that exciting, reckless, maddening influ-"ence under which a very large proportion of all the brutal, hideous, vio-"lent crime is committed. *Strong drink is raging.*

"III. *Application.* What can be done to save our population from "the *woe* and *sorrows* and *contentions* and *babblings* and *wounds without "cause* and *redness of eyes?* God has solemnly declared that the drunk-"ard shall not inherit his kingdom. But there is not one only, but many "drunkards in our community. Not one but many in imminent danger "of becoming such. Every one who drinks to inebriation is a drunkard. "What mean those hellish yells, those horrid oaths, those heaven-defying "blasphemies, that break the stillness of the night, and disturb the mid-"night slumbers? What mean those dreadful acts which are an outrage "upon all that is human, which set at defiance the law both of God and "man? No need of more effort? What mean the woes and sorrows and "contentions and babblings and wounds without cause and redness of "eyes? There is need, pressing need, of an advance movement for saving "men from the appetite, the character, the doom of the drunkard."

The preaching was regarded as arrogant, and men who were not in sympathy were defiant. The whole town was in fever heat, blood was hot, reason and candor and charity were forgotten. A low class of men and boys, taking advantage of the popular feeling, and possibly urged on by the rumsellers, paraded the streets with an image dressed in new black broadcloth, repre-

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senting the Pastor of this church. They bore it on a rail, a pail of water plainly in front, and a rum bottle half concealed under the arm. The image was sent out in a boat on the river and burned before the rude gaze of vile men. While no respectable person approved this deed it was not openly condemned. Many persons opposed the Pastor; a goodly number clung to him. There were special meetings in the old Academy, when tears fell and tender words were spoken. Strong friendships grew up in those sad days which continue in the memory of some now living. The Pastor saw his way clearly, and he acted then as always from sense of duty —he resigned.

On the fifth day of April, 1820, the council met and the pastor was dismissed. These words were placed on the records of the church as the sentiment of the churches represented in council.

"We consider our Reverend Brother Ingraham an orthodox, able, and "faithful minister of Christ, whose labors have been signally owned and "blessed."

Another record stands on the same book as the action of the church.

"Whereas it has pleased the great Head of the Church to dissolve the "connection," &c. "Resolved, that we have ever regarded him as a "faithful Ambassador for Christ, * * * our confidence in him remains "unimpaired."

"Resolved, That his unwearied efforts to promote the spirituality of this "church * * * demand our most thankful acknowledgments."

It is evident that a reaction took place after the separation was completed. A young man of prominence in the parish gave voice to a general sentiment when he sought opportunity to make confession to his pastor in these words, "I cast my vote against you for telling me the truth." Mr. Ingraham went from Bradford to the beautiful village of Brandon on the western slope of the Green Mountains of Vermont, and he was eminently useful in his labors. His name is very precious among that people. The elders in Israel speak of his

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zeal, his clear, pungent presentation of the truth of God, his unwearied efforts to bring men to personal acquaintance with the Lord Jesus.

SEVENTH AND EIGHTH PASTORATES.

The church placed on record its appreciative estimate of its pastor, Rev. Mr. Ingraham, on the same day of the meeting of the dismissing council, and on the 30th day of the next June united in giving a call to the Rev. L. Ives Hoadley, and he was settled Oct. 13, 1830. The churches represented in the installing council were as follows: Church in Theological Seminary, Rev. Ralph Emerson, D. D.; 2d Church, Rowley (now Georgetown), Rev. Isaac Braman; Byfield, Rev. Isaac R. Barbour; 2d Church, Ipswich, Rev. D. T. Kimball; 2d Church, Haverhill, Rev. Joseph Coffin; 3d Church, Andover, Rev. Samuel C. Jackson; 2d Church, Bradford. The services were in the following order; Introductory Prayer, Rev. Spencer F. Beard; Sermon, Rev. Ralph Emerson, D. D.; Consecrating Prayer, Rev. Abijah Cross; Charge, Rev. Isaac Braman; Right Hand of Fellowship, Rev. S. C. Jackson, D. D.; Concluding Prayer, Rev. I. R. Barbour.

Mr. Hoadley was born Oct. 25, 1790; graduated at Yale, 1817; studied Theology at Andover, Mass; gave the valedictory of his class at graduation; was invited to remain a Resident Licentiate on the Abbot Foundation; assisted Dr. Wisner, of the Old South Church, Boston, part of the year 1820–1; was ordained pastor of the Calvanistic (now Center) Church, in Worcester, Mass, Oct. 15, 1823.

The ministry of this Pastor in Bradford was pleasant to minister and people. He was a peace-maker. The blessing of God attended his labor. Additions were made to the church. The revival scenes of those years

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are among the pleasant memories of many persons now living. Mr. Hoadly was a rare scholar. After his dismission, on account of infirm health, he engaged in various editorial labors; edited the last volume of "*The Spirit of the Pilgrims;*" labored five years with Rev. Dr. Jenks in editing "*The Comprehensive Commentary,*" his department in the work being the *condensation* of Henry, the *abridgment* and *adjustment* of Scott with Henry; and, in the later part of each volume, *the collection* and *making up of many of the notes* from a wide range of other authors. He was dismissed from the church in Bradford by the same council which installed his successor, Jan. 30, 1833.

During the ministry of Rev. Moses C. Searle, the subject of church accommodations engaged the attention of the people. The church had worshipped in the meeting house on the common for more than eighty years. It was built about 1751. The house had "become decayed," and was "less commodious and capacious than was desirable," and it was voted "that it be taken down" Nov., 1833. The old meeting house with its hinged seats, the sounding board, the square pew with balustered rail, the separate seats for the deacons and the elders, the aisles crossing at right angles in front of the pulpit, the three porches around which the people of more than two generations had gathered and through which they had passed in glad solemnity to the worship of God—the old meetinghouse, richer than any that had preceded it in associations, and precious in memory for what it has been—must give place to the new white church with spire and belfry, and narrow pew and cushioned seat and polished pulpit of mahogany wood. Mr. Searle did not see the completion. Physicians urged his removal to a warmer clime and he resigned the pastorate. The church assented and he was dismissed by a council which met in March, 1834, but by fault of the scribe no record was left, and hence the date of the dismission is uncertain.

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The *new church was "dedicated to the public worship of Almighty God, Oct. 8, 1834." Invocation, Rev. Milton P. Badger, of Andover; prayer by Rev. Isaac Braman, of Georgetown; sermon by Rev. Dr. Dimmick, of Newburyport, text Ps. 1.: 2; prayer by Rev. Mr. Kimball, of Ipswich, and benediction by Rev. Mr. Whittlesey, of Haverhill.

THE CHANGED INDUSTRY.

The agricultural life of the early history continued for a century and a half. After the revolutionary war the people of this country gave more attention to manufactures. The increase of population at the commercial centers led to the division of labor and the advancement of practical arts and trades. The independence of the government resulted in the growth of home industries, labor was reorganized, manufactures received a new impulse, and became new factors in the economy of life in the opening of the nineteenth century.

The herds of Bradford had been long restricted by substantial fences from roaming at will in the free "commons," and they no longer wore the brand-mark authorized by the General Court, a bow and arrow, the arrow penetrating the figure of a heart. The produce of the farms is not sufficient to satisfy a laudable ambition. The increasing population demands new avenues of labor. There is a tradition of a pottery established on Bradford highlands, where brown earthen ware was made for a time. It is within the memory of men that a mill was very busy grinding corn and wheat on the little stream which flows through the Buswell place. Ship building at an early day was carried on by John Atwood and others. Shubal Walker was the pioneer in the manufacture of leather. Johnson's creek had at different times three fulling mills, †four saw mills, two bark

*A very good painting of this church is in the possession of Mrs. D. Fitts, of Bradford.

†Many of these facts are taken from Dr. Perry's discourse, 1820.

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mills and five grist mills, the sluice of one of these "dug by Cuff Dole, a person of color, of remarkable strength, steady habits, and who died in the comfortable hope of a blessed immortality."

The manufacture of shoes was begun in the early part of this century. Indeed it has been shown by a gentleman* of very careful research that this industry was carried on before the revolutionary war. In 1792† Samuel Tenney, and soon after Uriah Gage and Timothy Phillips and William Tenney were engaged in the manufacture of "sale shoes" in Bradford. They found market in Boston, Salem, Newburyport and Portland. "They carried their goods to market on horseback." The ambition of the trade was soon developed and extended. Salem vessels carried Bradford shoes to the West Indies. They were sent to the Southern states. A commission house was established in Georgetown, D. C. Trade extended to Philadelphia and to the cities further south, and this manufacture became, after the war of 1812, one of the organized industries of the country. The business was no longer precarious; the goods were not made as an experiment. The industry had come into being partly, indeed, by the creative agency of men who were gifted with foresight and wisdom but it was also a response to one of the demands of the more complex social life. In its later development this trade has assumed vast proportions. It has been the controlling element in the history of the town for many years. It has engaged a large capital. It has extended to every State and Territory. It has gone to the islands of the sea and to South America. Its increase is marked from year to year. In 1838 the manufacturers of Bradford removed their business to Haverhill, and the town has since been a quiet place of residence, while its people

* See a very interesting address by H. I. Ordway, Esq. of Boston.

† These facts were gathered in a valuable historical address by Warren Ordway, delivered before the Farmers' and Mechanics' Institute of Bradford.

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have been among the most active, industrious and successful in the pursuit of this prosperous industry. The names of the manufacturers, Montgomery, Hoyt, Johnson, Ordway, Webster, Sawyer, Farrar, Kimball, Day, Waldo, Merrill, Ford, Carleton, Durgin, Pearl, Town, Hopkinson, and many others, are familiar to all who know the history of the growth of this town, the comfort of its people, the easy affluence of many of its citizens, and the remarkable freedom from distressing poverty. The good things of this life are never equally distributed; it would be impossible to maintain a perfect equality if the gifts could be so bestowed. But the actual necessities of the poor in this goodly town are so few that most of them are supplied from private distribution of charity. The town poor farm was actually sold for the reason that the town had no paupers to live on it. The town has not yet seen its greatest success. The valley of the Merrimack, growing more beautiful every year, and increasing in population, in thrift, economy and business sagacity, is to be the happy home of a prosperous, happy people. The river banks will have more manufactories enlivened with the hum of machinery and the labors of the busy artizans who will carry forward the industry of life, and in the future as in the past achieve success.

NINTH PASTORATE.

During the interval of nearly two years a call was given to Rev. James W. McLane, "a teacher in the Classical School at Andover." The call was declined. An urgent invitation was afterwards extended to Rev. Jonathan F. Stearns to become Pastor. Mr. Stearns had supplied the church for some time but declined the call. Rev. Nathan Munroe, ninth Pastor, was born at Minot (now Auburn), Maine, 1804; graduated at Bowdoin College with highest honors; graduated at Ando-

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ver 1835; ordained at Bradford, Feb. 10, 1836. The council was large, and the parts were assigned as follows: introductory prayer, Rev. Mr. Whittlesey; sermon, Rev. Leonard Woods, D. D.; consecrating prayer, Rev. Dr. Perry; charge to Pastor, Rev. Dr. Dimmick; right hand, Rev. Jonathan F. Stearns; charge to the people, Rev. L. Withington, D. D. The ministry of Mr. Munroe is well remembered by a large number of persons now living, and it is not needful to utter at this time their esteem for him and his work. During the second year of his ministry the following memorandum was made in the records of the church, in the hand writing of Dea. Jesse Kimball:

"March 24, 1837. This day died Dea. John Hasseltine, aged 80 years. "The ancesters of Dea. Hasseltine removed from this town to Chester, N. "H., where he was born in 1756. In early life he came to this place and "made it his residence till his death. He was possessed of much physical "energy, and sustained a good character as a man of integrity and up- "rightness, but knew nothing of religion experimentally until the revival "of 1806, when himself, wife and several children were hopefully made "subjects of renewing grace, and united with this church. In June, 1807, "he was chosen deacon, which office he held till his death, and the active "duties of it to perform with credit to himself, and to the acceptance of "the church, until his infirmities rendered it necessary to elect another, "which was done by choice of Dea. William Day in 1829. Dea. H. took "a deep interest in the prosperity of the church in this place and of Zion "generally, and contributed readily to sustain those measures which were "devised in furtherance of this object. He had clear views of the evil of "sin, and especially of his own sinfulness, and continued to supplicate for "mercy to the last. His end, however, was peace, and he died with a "hope full of immortality."

A full generation had passed away since the revival in which Dea. Hasseltine was brought into the church. Mr. Munroe numbers among his parishioners many persons who have come from other towns. The population, under the increasing stimulus of trade, has become less stationary. New familes come in, business is more remunerative at the centres of trade. The result is a changing population; not fluctuating and migratory, but increasing by valuable accessions from abroad. Mr. Munroe was a faithful Pastor, studious, a strong advo-

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cate of an orderly walk by the members, conservative in his views and in his practice, and thoroughly devoted to his work. His labor was blessed with special seasons of refreshing from on high. Under his ministry the annual meeting of the church on the first Monday of January for prayer and mutual confession and edification, became a regular appointment. It had been the practice of the church to hold that meeting by special vote. Parson Allen was accustomed to ask the church to renew the covenant with the beginning of the year. Sometimes he wrote a special covenant which he asked the members to sign.

The style of Mr. Munroe's preaching on extraordinary occasions may be shown by an abstract of a funeral sermon. At the same time it may show the character of one who was greatly beloved in this town. Hon. Jesse Kimball, a deacon in the church, died Dec. 19, 1846. Mr. Munroe's sermon at the funeral was published. Text, Rom. v.: 7; subject, *The good man.* 1. He is a man of *strict* and *unalterable integrity.* 2. He is *kind, affectionate, benevolent.* 3. He regards the lesser duties, his character is symmetrical, he is actuated by *principle* not *impulse.* 4. He is humble, unconscious of his own excellence. The *daily beauty of his life* which is so visible to others, is not the object of his own thoughts and admiration, so much as the standard which he would use, the *ideal* pattern he would imitate. 5. The crowning excellence is piety. To a christian mind the truth is obvious, and to all minds it should be familiar, that

"The Christian is the highest style of man."

The sermon closes with a careful delineation of the character of his honored friend. The words which fell from the Pastor's lips will be welcomed again in these pages by that large number of persons who love the memory of that good man. The following extract is very much abridged:

"Dea. Kimball, the son of James and Lucretia Hasseltine Kimball, born
"April 15, 1792, was possessed of no ordinary powers of mind, his intellect
"clear, perceptions quick, judgment good, his mind carefully cultivated.
"He was fond of good books, was a careful reader, with the light litera-

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"ture, such as makes the mind feeble and sickly, and, as it were, *gives it* "*the consumption*, he had little to do. He loved what was solid, fitted to "give strength.* His love of knowledge was intense, and he became highly

* At the same time Mr. Kimball had a relish for those lighter forms of literature in poetry and works of the fancy and imagination. It is said that he was accustomed to write poetry for his own diversion and for the gratification of his friends. The following lines have been ascribed to him. The subject of the sketch is well remembered by the older residents of Bradford:

Within our knowledge lives a man,
And when his earthly course began
No one can tell—but this is true:
He lives as well as I and you,
E'en by himself. The date's forget,
And when it was it matters not.
His grave appearance seems to show
'Twas more than fifty years ago;
His aspect is of sable hue,
His ancestors in Africa grew;
But Providence has fixed his lot
In a more highly favored spot.
His mansion, neither fine nor great
Affords no proof of pomp or state,
'Tis placed beside the public road,
On land by charity bestowed,
And equi-distant, full in view,
The deacon, and the parson, too:
The sight is pleasant and serene.
There academy and church are seen.
When entered into, then and there
How white the table and the chair,
No less the chest, how soft the bed
On which to rest the weary head.
The cellar too, and each deposit
So kept in view; but more the closet.
Over the fire-place hangs a key,
Emblem of trust—and such is he.
The church and hearse engross his care,
This academy a greater share.
A Bible too he can produce,
Kept more for custom
Than for use.

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"intelligent, fitted to be a companion of men of culture. He was well ac-

For so it happened
He who bought him,
How to peruse it
Never taught him.
Was gardener too for all around,
He tills their most productive ground.
Under his care, the fertile soil
Amply repays the arduous toil;
Day after day he labors hard,
And homeward bears his rich reward.
His frugal housewife spreads his board,
And shows to what his stores afford.
Unlike the Southern tawny race,
No despot arises from place to place;
But nurtured in this happy land,
He reaps the product of his hand.
Thus happily his days are spent,
In humble state he rests content;
Freed from the cares of useless wealth,
While luxury robs of health.
Thus far my thoughts I have expressed,
Howe'er it may affect the rest;
But if you are in like condition,
We'll gain redress by a petition.
He oft disturbs my morn's repose,—
Dissolves my dreaming, drowsy spell,
By the noisy tinkling of his bell.
To sum the whole to one short view,
He's bellman, sexton, collector, too.
Thus may he ne'er want for a friend,
To do for him what he has done;
A friend both human and divine,
On his last closing hours to shine.
Divine, when earthly comforts cease,
Bear him to the realms of peace.

Composed by Jesse Kimball, Esq., on the colored man called Joel. A youngster was sent home for pencil and paper, and written under the fence in the field where they had been at work, near Joel's, directly after eating their field dinner.

BRADFORD, MASS., Sept., 1815.

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"quainted with the principles of law. As a man conscientious and pure. "He filled many important offices, was a member of the General Court of "this Commonwealth thirteen years, an active member of the Board of "Trustees of Bradford Academy. He had the entire confidence of all. He "was hospitable to strangers, generous, tender and compassionate to the "poor. As a Christian he was sincere, humble, stable, faithful. His "piety was clear, intelligent, warm. He never forgot his covenant with "God, nor his obligations to the church. His life was like the light and "warmth of the sun."

It is not needful to speak at length of the laborious, faithful, fruitful ministry of Munroe. He was successful in no ordinary degree in the benevolent work of the church, he was faithful in doctrine, in discipline; there was a peculiar charm in his conversation, his house was a place of bountiful hospitality. The church was prosperous under his ministry. A new house of worship was built, blessed revivals occurred adding many to the fold of Christ.

One of his earlier sermons is well remembered by some who heard it in May, 1837. A brief analysis, and a few extracts, will give some idea of his sermonising. Text, Ps. 17: 15. *I shall be satisfied, when I awake, with thy likeness.*

Introduction. "This is the language of a devout soul, fully trusting "God. He was in the midst of the prosperity of wicked men. From this "earthliness with all its luxury he turns away to catch a glimpse of eter- "nal joys. Three topics: 1. *The condition of the Christian in this "world.* The Christian is never fully awake in this life, is more or less un- "der the influence of lethargy. The carnal man finds motives to stimu- "late him in everything, the spiritual man can be kept awake only by "light and truth from above. Though the life is renewed, yet there is a "proneness to sleep in the renewed life, while the *old man* is as wakeful as "ever. The degree of spiritual stupidity is never known by any one this "side heaven. The man who is asleep does not know it till he wakes. "Sometimes Christians are greatly aroused, they are kindled to unwonted "glow; the worth of the soul, heaven and hell are realities, slumber is "shaken off, but only partially; even then the soul is only partially "awake. Every soul is capable of an intensity of activity, of which these "better hours are only a slight earnest. In this life the Christian is never "satisfied. He seeks a better, purer life and higher joy. He is compassed "with infirmity, exposed to sorrow, distressed by the sight of sin which by "all prayers and tears he cannot prevent. 2. *The change which the "Christian anticipates.* (*a*) He is to awake, the torpor is to be shaken off, "his powers are to stand forth in revived sensibility, life will have new en- "ergy, hindrances are to cease, springs of new emotion are to open their foun-

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"tains within him. (*b*) The Christian is to awake with the divine likeness, "as we are told, "when he shall appear we shall be like him," have the di- "vine image, never more to be lost or effaced. 3. *The condition of the* "*Christian after this change.* He will be satisfied with respect to him- "self, with his condition, his attainments, his employ, his companions, his "prospects. He will be satisfied in respect to God. In some things we "cannot now see the goodness nor even the justice of God. Then all will "be clear. He will be satisfied in regard to the destiny of all created be- "ings. The whole subject of the final destiny is one of perplexity. But "after the change comes the darkness will be driven away. Reflections. "(*a*) What obligations the Christian is under to Christ. (*b*) What "a glorious thing it is for the Christian to die. (*c*) Behold the infatua- "tion of the worldly-minded Christian."

After leaving the pastorate, owing to the failure of health, Mr. Munroe engaged in labor for the American Sunday School Union, and subsequently he became editor of the Boston Recorder in connection with Rev. Parsons Cooke, who was his life-long friend. He continued to reside in Bradford till his death, and he sleeps under the evergreens in the new cemetery with the generation he so faithfully served. His memory is faithfully cherished by those who still remain to testify to his fidelity in the gospel.

TENTH PASTORATE.

Genial, scholarly, versatile McCollom; born in Salem, N. Y., 1814; graduated Dartmouth College, 1835; tutor Dartmouth College, 1837–8; graduated Andover, 1840; ordained Pittston, Me.; installed, Great Falls, 1844 and at Bradford, Jan. 25, 1854. The church welcomed him heartily. His ministry continued pleasantly through twelve years, in which the church was strengthened, often refreshed and quickened and enlarged. The revival of 1857–8, which blessed the churches so widely through the land was here a renewal of life. The people with the pastor bowed in prayer and devotion that they might rise and go forth with fresh zeal to the work of the master.

Mr. McCollom was a good sermonizer, his style fresh,

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his thoughts practical, his manner pleasing and earnest. He was peculiarly happy in his addresses to the young. The following analysis may show the style of his address and the earnestness of his spirit. The sermon was written after leaving Bradford. Text, 1 John, 2: 13.

"Words written by a very old man, nearly a hundred years had passed "over his head, his own work almost done. The venerable apostle looks "with deepest interest upon the energy, elasticity, vitality, strength of "young men. He knew the possibilities of good garnered in them. He "knew the temptations and dangers and responsibilities. In the same "spirit I address you, young men, to-night. (*a*) My first advice is, "*Look well to your strength*, for your strength may be your temptation, "and your weakness may be your ruin or may be brought by culture and "care, so as to be your salvation here and hereafter. The old heathen "exhortation is good enough to be Christian advice, 'know thyself.' Close "beside every virtue lurks a temptation urging you to turn your good into "evil, virtue easily degenerates into vice. Courage is a good thing, but "it easily degenerates into rashness. Benedict Arnold had courage, but "the whole army had not a more reckless, useless, dangerous officer. (*b*) "*Be governed by Christian principle.* First, last and always *be a Christ-*"*ian.* You are starting, the sea is bright, beautiful. Courage, then, "spread the sail, steer for the land of the blessed; what doth hinder? "The sea is treacherous; sunken rocks, currents, whirlwinds, many a "long line of breakers ahead. How are you to navigate such a sea? There "is a chart, a compass, a sure rudder, there is an anchor; take these, "you know what they are. (*c*) *Be thoughtful.* I mean not reverie but "sober, earnest, continuous thought. Reflection separates man from the "brute, it allies him to angels. God allows strong stimulants to act upon "us, leading us to think, and to be eager for knowledge. Nature is before us, "with mysteries in power, glory, beauty; deep, solemn voices come down "from heaven and up from the earth, and within are still more solemn "voices, whisperings, questionings, shadowy recollections, longings for "truth. 'Who am I?' they are saying. 'Whither am I going?' But "let me caution you. Do not make the common mistake of regarding *skep-*"*ticism* and *infidelity* as proofs of thought and strength. (*d*) *Be ac-*"*tive.* You have a work to do; do it faithfully, earnestly. Action is the "rich fruit of meditation. Thought and action are essential. To act "without thought is frivolous, to think without action is barren. (*e*) *Be* "*watchful against temptation.* Life will be a rough road even though "you are started for the eternal city. What shall we do then? The Apos-"tle tells you: 'Watch ye, stand fast in the faith, quit you like men, be "strong.' Let me tell you a secret, my young friends: unless you are care-"ful you will watch when there is the least danger, and leave danger un-"guarded. Men are afaid of breaking down when they are strongest, "but are not afraid of their weakness. No man is so afraid of rash gen-

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"erosity as the close-fisted man who was never known to do a generous "thing.

The ministry of Mr. McCollom was a delight to the whole people. His sermons were able, the variety of his topics suited all ages and every class of mind. During the civil war he was absent for several months with the soldiers, acting under the Christian Commission. His words of cheer in the army, in many a tent, by many a soldier's sick bed, will be long remembered by those who fought the battles of their country. It was a strange thing that bonds so strong as those existing between pastor and people should be severed. But under the influence of a call from the church in Medford, the pastor resigned and the people reluctantly consented, and he was dismissed Sept. 20, 1865, by a council which left for record these words, "His ability, his courteousness, his manliness, and his christian character have endeared him to the churches around, who will unite with this church in deep regret at his departure." Mr. McCollom often preached in Bradford after the close of his pastorate. He welcomed his successor, the present pastor, to the place to which the church had called him, and at the installation, Jan. 11, 1866, he gave the charge to the people with words of love and wisdom, and gave to the new pastoral relation his heartfelt and prayerful benediction. Where, a few years after, the Lord called him home from the labor of earth to the reward of heaven, loving hands bore his precious form and laid it tenderly in its resting place that he might sleep with the great number to whom he had ministered, who now rest from their labors.

I shall not enter upon the years that follow. The church holds on in its chosen way. Two seasons of special revival have encouraged the people and added large numbers to the church since the present pastorate began. The population has increased largely, the work of the church is enlarged, the hope of the people is still in the favor and blessing of God.

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Thus we have followed along the pathway of the two hundred years. The footpath of the Yorkshire herdsmen has grown broader. The forests have cleared away; the river which then unmolested took its way to the sea now turns the wheels of our prosperous industry and floats on its bosom the burden of an increasing trade. We look abroad upon a people in the full enjoyment of civilization and refinement and affluence, and we behold a populous commonwealth with its free institutions and its still glowing promise of the rarer glory in the coming days.

The times are auspicious. This church enters on its third century of life in the most hopeful day the world has ever seen. The church of every name and in all the world, after centuries of halting, has fairly committed itself to the aggressive work in carrying the gospel to every creature under heaven. All paths of commerce become the thoroughfares of the gospel. Liberal sentiment is the sign of the times. Imperial power melts away, all nations are becoming free, it is the inevitable progress of events. The thought of the exiled Puritan which was in his soul as the exalted vision has become the experience of mankind.

One thing we are to remember. The Yorkshire men, those heroes in the primitive life, who laid the foundations, were men of faith and reverence for God. They believed what God said. The "Thus saith God" was ultimate authority. The voice of all that sainted throng who in these two hundred years have passed to the life beyond, would be one in this, "Trust God and follow him."

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